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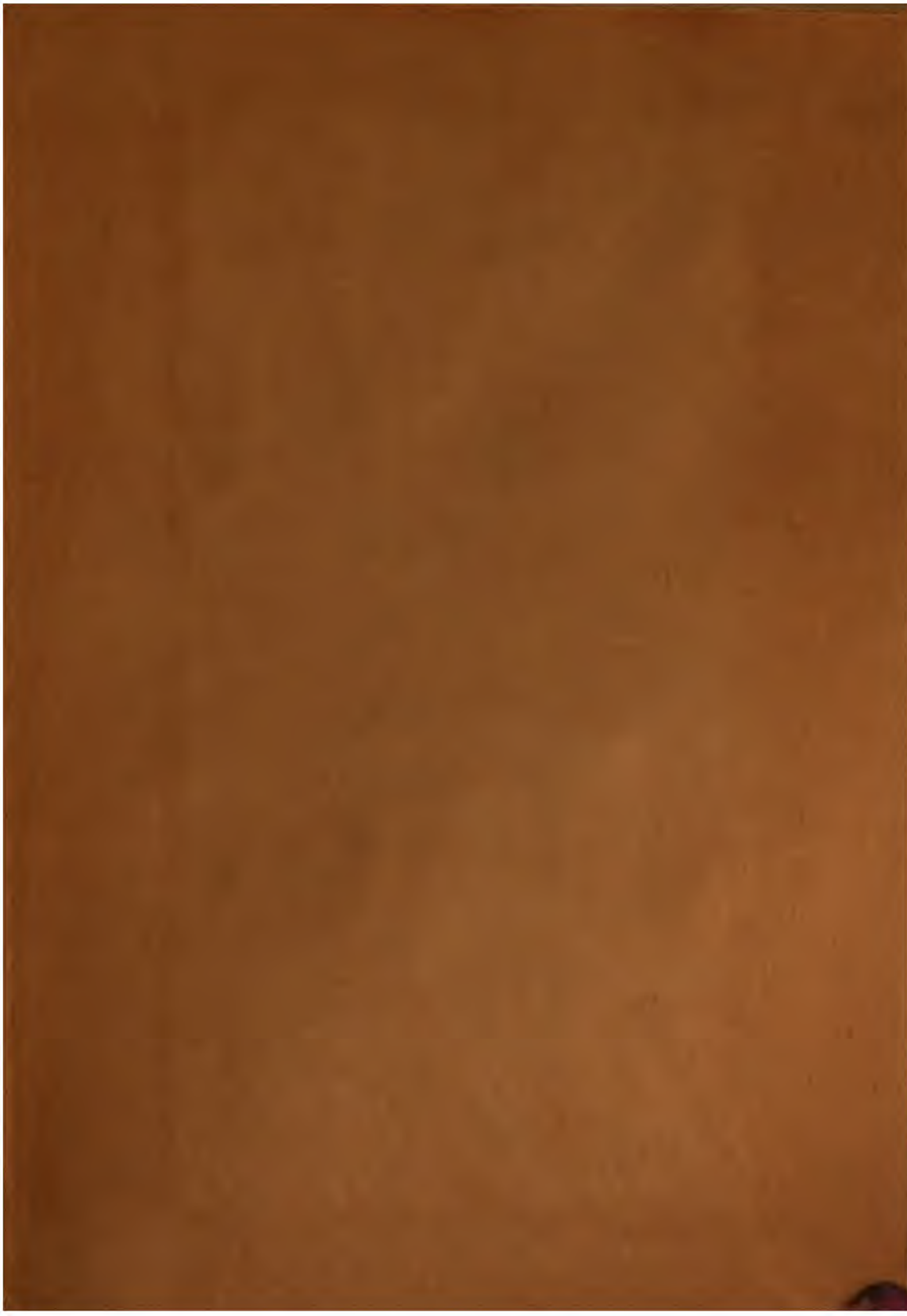


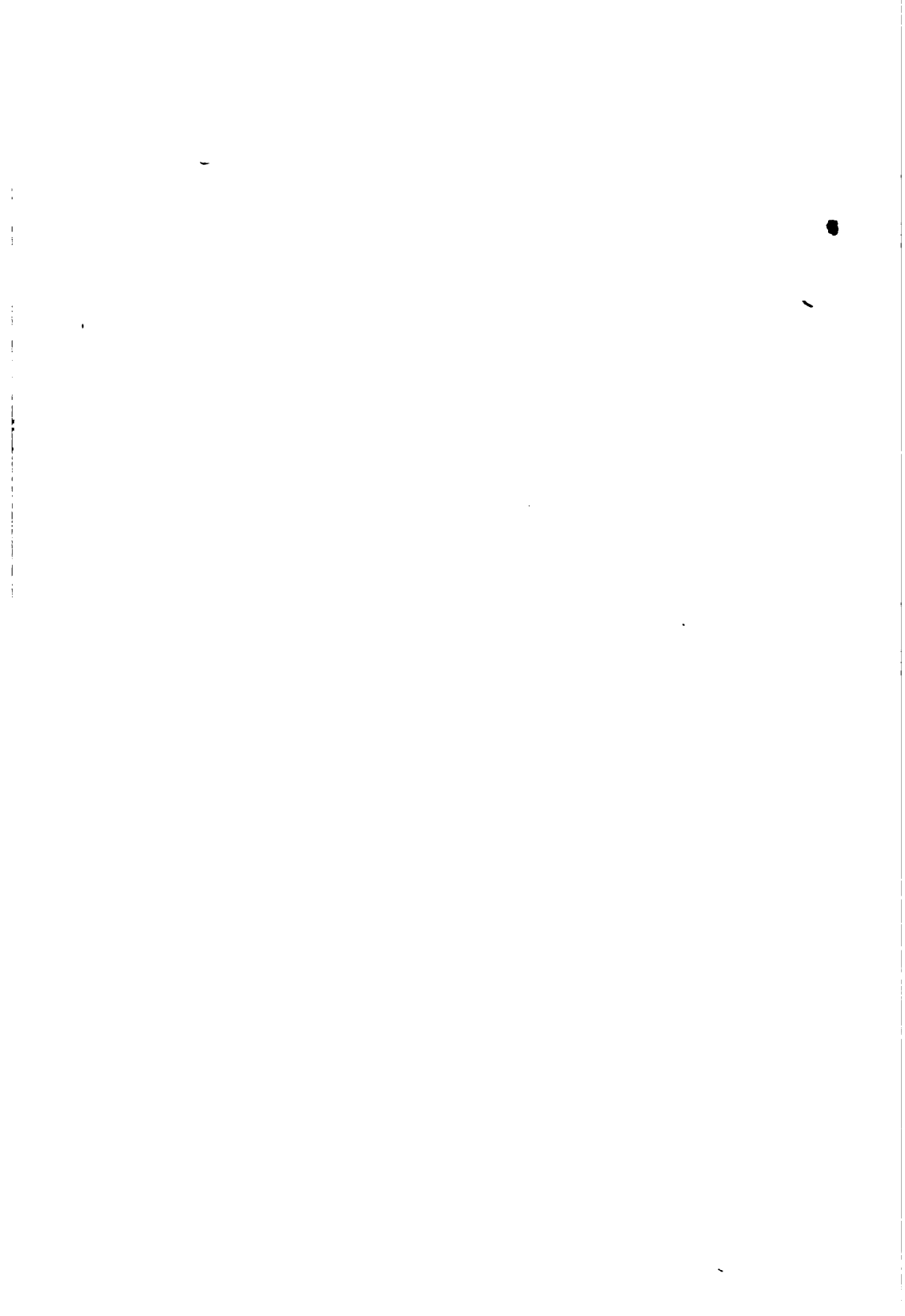
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—“I give and bequeath to the Cornell University at Ithaca, New York, all my books relating to Iceland and the old Scandinavian literature and history. . . .”

—“I give and bequeath to the said Cornell University . . . the sum of Five Thousand (5000) Dollars, to have and to hold for ever, in trust, nevertheless, to receive the income thereof, and to use and expend the said income for the purposes of the publication of an annual volume relating to Iceland and the said Icelandic Collection in the library of the said University.”

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In pursuance of these provisions the following volumes have been issued :

- ISLANDICA I. Bibliography of the Icelandic Sagas, by Halldór Hermannsson. 1908.
- ISLANDICA II. The Northmen in America (982-c. 1500), by Halldór Hermannsson. 1909.
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AN ICELANDIC SATIRE WRITTEN AT THE  
BEGINNING OF THE EIGHTEENTH  
CENTURY

EDITED BY  
HALLDÓR HERMANNSSON

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# AN ICELANDIC SATIRE

(LOF LÝGINNAR)

WRITTEN AT THE BEGINNING OF THE  
EIGHTEENTH CENTURY

BY

PORLEIFUR HALLDÓRSSON

---

EDITED WITH AN INTRODUCTION AND APPENDIX

BY

HALLDÓR HERMANNSSON

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## INTRODUCTION.

### I.

The events which led to a new period in Icelandic literature about the middle of the sixteenth century owed their origin to a foreign movement. Consequently the literature of this epoch possesses for a long time no originality whatever. The prose is represented almost exclusively by translations from the German and the Danish; the religious poetry likewise consists chiefly of translations or imitations, while the secular poetry continues on the same lines as before. The Reformation brought with it very little of that humanistic spirit which was associated with it in some other countries, at least in the beginning. The literary efforts were directed towards the eradication of Catholicism, and the establishment of the Lutheran orthodoxy. The only printing press in the country, being in the hands of the bishops of Hólar, issued mostly religious books—hymns, sermons, prayer-books, and other devotional writings. The Church became as dominant as before, only that for the authority of the popes was substituted that of an infallible Bible. No opposition to this, and no criticisms of the religious doctrines, are expressed in any of the literary remains of the sixteenth and the seventeenth centuries, although the clergy frequently complained of religious indifference, and sometimes of an adherence to popery among the people. Even the poets who at various times displayed a disposition to satirize and belittle their fellow men, seem to have kept silent on those matters. There are several poems from that time of a general satirical character, the so-called 'heimsádeilukvæði' or 'heimsósómar'; they dwell on the wickedness of the world and the vices of the people, and usually wind up with admonitions and exhortations, but they do not venture to criticize the Church, nor do they show any independence of its doctrines; they are, as a matter of fact, but sermons in rhyme, or satirical-didactic discourses.<sup>1</sup>

<sup>1</sup> For some of these poems, see *Ný Wiisna Bók*, 1611, p. 202ff. Cf. also Jón Þorkelsson's *Þingningin þaa Island i det 15. og 16. Aarh.*, 1888, pp. 103-105, 379-380, etc. Among the poems of Hallgr. Pétursson and Stefán Ólafsson there are several of this kind; see the former's *Sálmar og kvæði*, II. 1890, p. 347ff., and the latter's *Kvæði*, I. 1885, pp. 300-302, etc. With other satirical poems by these poets we are not concerned here.

The seventeenth century does not differ much in spirit from the preceding one. The poetry, both religious and secular, shows, however, a great improvement upon which we need not dwell here. The prose writings are more numerous than before, and not so exclusively devoted to religious subjects, various other themes being dealt with, such as Icelandic history, philology, and law. But the general tendency of the literature was practically unchanged; everything remained rigidly under the control of the State and the Church; both were equally autocratic, and permitted or tolerated no opposition. And there were apparently not many rebellious spirits abroad. During the seventeenth century only one writer came into conflict with the government on account of his writings. After having incurred the enmity of Bishop Þorlákur Skúlason of Hólar by a skit entitled *Nosce te ipsum*, Guðmundur Andrésson ventured upon another literary enterprise with his *Discursus oppositivus*, wherein he attacked and criticized, at times with wit and spirit, the existing law concerning the relations between the sexes. But he assailed it principally on the ground that it was not in conformity with the Bible or ecclesiastical laws. For this he was seized and brought to Denmark, where he escaped further punishment only through the intervention of powerful friends.<sup>1</sup> The case seems, however, to have called forth the royal letter of May 3, 1650, to the governor-general urging a due punishment for those persons who 'lidet eller intet agte om Presternis Paamindelse og Kirkens Disciplin.'<sup>2</sup>

In his own defence Guðmundur Andrésson maintained that the *Discursus* was merely an academic dissertation similar to those they had made in the Cathedral School; there the students, he says, used to have discourses on various topics, even 'contra locos theologiæ'. Whether or not we accept this statement as to his intentions with the essay, it throws, in any case, light on a custom among the students of which we know little from the literature of that time. But as we frequently hear of clandestine studies of occult sciences among the students, so we have reason to believe that there was also to be found among

<sup>1</sup> About Guðmundur Andrésson, see Finnur Jónsson's brief sketch in *Sögusafn Stefnis*, 1895, pp. 3-22.

<sup>2</sup> *Lovsamling for Island*, I. p. 235.

them at times a certain spirit of opposition and criticism, which, however, rarely went beyond the precincts of the school or set its mark on literature. But it is likely that the first writing in Icelandic after the Reformation which deserves the name of satire and in which some teachings of the Church as well as human conduct in general, are reflected upon, owes its origin, partly at least, to this custom. Although substantially an imitation of a foreign work, the *Mendacii Encomium* by Þorleifur Halldórsson carries with it the atmosphere of the school and scholastic discourses. But the satire is especially noteworthy as the first indication in Icelandic literature of that realistic-rationalistic tendency, of that sceptical and inquiring spirit, which toward the end of the sixteenth century in Scandinavian countries began the struggle against the dominant orthodoxy.

II.<sup>1</sup>

ÞORLEIFUR HALLDÓRSSON was born at Dysjar on Álptanes, Southern Iceland, about 1683.<sup>2</sup> His parents, Halldór Stefánsson and his wife, were so poor that they were unable to give the boy an education. But fortunately for him the minister of the Garðar parish, Jón Þorkelsson Vídalín, noticed the boy's talent and gave him gratuitous instruction. Vídalín left the parish after one year's residence in 1697, to become official of the Skálholt see during the illness of Bishop Þórður Þorláksson, whom he succeeded in the same year as bishop (appointed Dec. 16, 1697). On leaving Garðar Vídalín recommended the young boy to his successor, Olafur Pétursson, who apparently instructed him once or twice a week in the donat and the grammar, as Torfason expresses it, until the boy was able to enter Skálholt Cathedral School. Here he soon distinguished himself, and after two years he graduated, in 1700. During the next three years he supported himself by teaching. He was for two years private tutor in the family of the renowned Björn Pétursson of Bustarfell. With the support of Bishop Vídalín he left Iceland in 1703 with the inten-

<sup>1</sup>The writer is under great obligation to Mr. Hannes Þorsteinsson, assistant archivist of the National Archives, Reykjavík, for valuable information about the life of Þorleifur Halldórsson.

<sup>2</sup>When matriculated in 1704 his age is given as 21. (Birket Smith, Kjöbenhavns Universitets Matrikel, II, p. 292.)



tion of entering the University of Copenhagen. The voyage was very long, the ship being driven out of her course, and finally reaching Norway shortly before Christmas. It was on this voyage that he wrote the *Mendacii Encomium* in Latin. After landing in Norway he repaired to his countryman Þormóður Torfason, the royal historiographer, who lived on his estate Stangeland on the Karm Island. There he remained as Torfason's secretary until March, 1704, when, provided with letters of recommendation from the historian, he proceeded to Copenhagen.<sup>1</sup> These letters of Torfason, which are all printed below, are our only reliable source for P. H.'s early life and education. Torfason calls him a 'miraculum' and his mental endowment 'stupendum' and 'monstrosum,' considering the preparation and instruction he had received. He had studied little or nothing in Greek and Hebrew; but that he was able to preach a sermon in Danish after a few hours' preparation indicates that he had the preacher's gift as well as linguistic talents, as no stress was laid on the teaching of Danish in the schools at that time. His knowledge and accomplishments Torfason compares to those of Pico della Mirandola, whose equal he might have been, if he had had his opportunities. He was matriculated as student in the University of Copenhagen on May 7, 1704, his private preceptor being Paul Vinding, professor of Greek and one of Torfason's friends, to whom he had been especially recommended by the latter.<sup>2</sup> He seems to have been admitted at once to the Collegium Regium, where he is mentioned as participant in two of the prescribed academical disputations, one on Popess Joan, Sept. 14, 1704, with Magnús Ólafsson, and the other on Christ's letter to Abgar, March 14, 1705, with Sigurður Olafsson.<sup>3</sup> In 1705 he became collegian of the Ehlers College and while there he published five dissertations: *De inventione astronomiæ apud Chaldeos*,

<sup>1</sup> Arngrímur Þorkelsson Vídalín to whom one of the letters is addressed, was a brother of Bishop Vídalín. He died in Copenhagen in Sept., 1704.—Jakob Rasch (or Rask), another of Torfason's correspondents, was a Norwegian by birth (b. 1669, d. 1737); at that time he lived in Copenhagen and was Torfason's commissioner there in his dealing with printers and publishers (Cf. Svend Dahl's article, *Forfattervilkaar i Holbergs Tidsalder*, in *Nord. tidskr. för bok- och biblioteksväsen*, I. 1914, pp. 335-352).

<sup>2</sup> Paul Vinding (1658-1712) had received in 1701 a royal concession to exercise a censorship over Torfason's writings (cf. Svend Dahl, *op. cit.* p. 338).

<sup>3</sup> Finnur Jónsson, *Hist. eccles. Isl.*, III. p. 551, note 2.

1706;<sup>1</sup> *De aplane*, 1707;<sup>2</sup> *De harmonia cælorum Pythagorica*, 1708;<sup>3</sup> *De natura et constitutione temporis*, 1709;<sup>4</sup> and *De sole retrogrado Es. 38 v. 8*, 1710.<sup>5</sup> He took his baccalaureate degree (laurea prima philosophiæ) May 7, 1706,<sup>6</sup> and his magister's degree (magister philosophiæ) May 28, 1710;<sup>7</sup> this academic honor was conferred upon him without his paying the regular fees, as Reitzer tells us in his letter of recommendation.

While in the University P. H. appears to have been an exceptionally good and industrious student, his field of study, as was common in those days, including a variety of subjects, such as philosophy, philology, theology, astronomy, and mathematics. His connections with Torfason were very valuable to him and opened to him the doors of many prominent men, among them Professor Vinding and, especially, Christian Reitzer,<sup>8</sup> jurist and book-collector. In his house P. H. boarded for three years, and it is easy to understand what a great privilege it was to have the freedom of such a household, when we consider that Reitzer owned probably the largest private library in Denmark, and

<sup>1</sup> De inventione astronomiæ apud Chaldaeos, schediasma historico-criticum, qvòd auxilio Supremi Numinis & consensu amplissimæ Facultatis Philosophicæ fretus publicæ placidè disputantium ventilationi submittit Thorlefus Haltorius Islandus, defendente præstantissimo & ornatissimo juvene Gislao Bernhardino, Isl. Anno MDCCVI. die 15 Decembris. Hafniæ, Literis Joh. Jacobi Bornheinrichii. 4°. pp. (2) + 10 + (2).

<sup>2</sup> Schediasma mathematicum de aplane, qvòd auxilio Summi Numinis, & permissu ampliss. & nobiliss. Facultatis Philosophicæ fretus publicæ & placidæ ventilationi exponit Thorlefus Haltorius Islandus, respondente præstantissimo et pereximo juvene Stenone Roëgero Severini Fil. Anno MDCCVII. ad diem 27. Junii. Hafniæ, Typis Ioachimi Schmitgen. 4°. pp. 12.

<sup>3</sup> De harmonia coelorum Pythagorica schediasma, qvòd auxilio Dei & indultu amplissimæ Facultatis Philosophicæ fretus publico examini submittit Thorlefus Haltorius Islandus, respondente præstantissimo Phil. Baccal. Olao Lerche Canuti Fil. Die 23. Junij 1708. Hafniæ, Ex Typographéo Joachimi Schmitgenii. 4°. pp. 11 + (1).

<sup>4</sup> Senarius thesium de natura & constitutione temporis, qvem auxilio Dei, & permissu ampliss. Facultatis Philosophicæ, publico τὸν φιλαλήθων examini submittit Thorlefus Haltorius Isl. defendente lectissimo ac doctissimo juvene, Chiliano Christophoro Goddich. Jac. fil. Anno MDCCIX. die 1. Julii. Hafniæ, Ex Typographia Schmitgeniana. 4°. pp. 12.

<sup>5</sup> Schediasma de sole retrogrado Es. XXXVIII. v. 8. qvòd permissu nobiliss. & ampliss. Senatus Academici publico examini submittit Thorlefus Haltorius Islandus Ph. M. defendente ornatissimo & doctissimo juvene Melchiore Tybring. Anno 1710 die . . Junii. Havniæ, Typis Georgii Matthiæ Weringii. 4°. pp. 12.

<sup>6</sup> Birket Smith, Kjöbenhavns Universitets Matrikel, II. p. 309.

<sup>7</sup> Birket Smith, *op. cit.* p. 347.

<sup>8</sup> Christian Reitzer (1665-1736) was a very learned man and at that time held the professorship of law; he was twice rector of the university. His large library was ultimately bought by the king for the Royal Library.

generously permitted all serious students the free use of it. It was doubtless there that P. H. made the acquaintance of Hans Gram,<sup>1</sup> with whom he seems to have been on intimate terms. Besides carrying on his studies, P. H. continued to assist Torfason in the publication of his works, the more so as Torfason at the end of the year 1705, after an illness, became incapable of any strenuous mental labor. He wanted him to come and stay with him at Stangeland, as several of his letters show (July 21, Aug. 10, and Aug. 13, 1704), but P. H. was not willing to do so, and persuaded a countryman of his, Sigurður Olafsson, to become Torfason's secretary in his place. During all these years he was actively busy with Torfason's works. He compiled the indices of his *Historia Hrolfi Krakii* (1705), of *Historia Vinlandiæ antiquæ* (1705), and of *Gronlandia antiqua* (1706); he likewise translated into Latin verse the Icelandic poems in the first of these works.<sup>2</sup> Reitzer had undertaken to publish at his own expense Torfason's *Historia rerum Norvegicarum*. Three volumes had been printed, and the author was unable to prepare the fourth volume for the printer. Professor Árni Magnússon, to whom one would naturally turn for assistance in completing the work, was in Iceland at that time on a royal commission. Consequently, and probably on Torfason's advice, Reitzer entrusted P. H. with the task of arranging and completing Torfason's draughts and notes, and with that of writing the prolegomena. That he was himself in doubt about his ability to accomplish this we learn from his letter to Árni Magnússon printed below. With some assistance from Thomas Bartholin (1690-1737) he acquitted himself of it with credit, and the whole work was published in 1711.

Shortly after P. H. had taken the degree of magister the Hólar see became vacant through the death of Bishop Björn Porleifsson (June 13, 1710). Encouraged by his Danish friends, he decided to petition the king to appoint him to this vacancy. All the documents concerning this affair which are to be found in the National Archives of Iceland (A 84. ii), are printed in the Appendix below, comprising the petition to King Frederick IV,

<sup>1</sup> Hans Gram (1685-1748), the famous Danish historian and philologist. It is said that he knew every book in Reitzer's library.

<sup>2</sup> "Carmina, quæ in hac historia occurrunt, ex Islandico in Latinum vertit rogatu meo præstantissimus juvenis, Thorlefus Haltorius Islandus." Hist. Hrolfi Krakii, preface.

two letters by the applicant to Chr. T. Sehested,<sup>1</sup> and Chr. Reitzer's letter of recommendation, this last being especially of great interest. His candidacy for this office was apparently unknown to his own countrymen, as it is nowhere else mentioned. One may conclude from his second letter to Sehested that his petition received some consideration, but in spite of all recommendations he was unsuccessful, for what reason we do not know. Steinn Jónsson, pastor of Setberg, was appointed bishop by the king May 11, 1711, the third candidate, Þórður Jónsson of Staðastaður, seemingly losing his chance because he had not the courage to go to Denmark on account of the great Northern war.<sup>2</sup> When the new bishop returned to Iceland in the summer of 1711, P. H. went with him, and was by him selected rector of the Hólar Cathedral School, receiving a royal appointment for the position July 2, 1712.<sup>3</sup> It was customary at that time for the appointees to pay stamp-duty and other fees to the government upon receiving their appointment. In the case of P. H. the collecting of them had evidently been neglected, and a royal letter of Feb. 4, 1715, directs the governor-general to demand the payment of them;<sup>4</sup> but then P. H. had been dead over a year. According to his own words in the letter to Hans Gram, printed below, he did not seek this position, but considered it his duty to accept it, and once having done so, wanted to continue in office. He complains in his letters of some rivals, but who they were we are not told. He did not occupy this position long, however, as he died at Hólar Nov. 15, 1713 from consumption, and complication of other diseases.<sup>5</sup>

<sup>1</sup> Christian Thomesen Sehested (1664-1736), naval officer; he was made rear-admiral (Schoutbynacht) in 1705. It is not clear why P. H. should ask him for support in this case.

<sup>2</sup> Jón Halldórsson, *Biskupasögur*, II. p. 167. M. Ketilsson, *Kgl. Forordn. og aabne Breve*, III. p. 446.

<sup>3</sup> M. Ketilsson, *op. cit.* III. p. 451.

<sup>4</sup> M. Ketilsson, *op. cit.* III. p. 461.

<sup>5</sup> Cf. Vallaannáll (J. S. 44 fol.). Mælifellsannáll (Lbs. 1300, 80). Finnur Jónsson, *Hist. eccles. Isl.* III. pp. 551-552. J. Espólin, *Isl. árbækur* IX. p. 7 and 14. Þ. Thoroddsen, *Landfræðissaga Isl.*, II. pp. 275-276. Worm, *Forsög til et Lexicon over lærde Mænd*, III. pp. 288-289. Vigfús Jónsson, *Rektoraðfir Hólaskóla* (JS. 324, 4°). Jón Thorkillius, *Specimen Isl. non barbaræ* (JS. 333, 4°). Magnús Stephensen, *Eptirmæli* 18. aldar, 1806, p. 699, 712. Einar Bjarnason *Fræðimannatal* (JS. 89, 4°). There are conflicting statements concerning the date of his death. Vallaannáll gives Nov. 15, Mælifellsannáll Nov. 9, the former being probably correct. Several authorities (Bp. F. Jónsson, V. Jónsson, Espólin, Worm, etc.,) say that he died early in the year 1714, but that is wrong.

Both contemporaries as well as later writers mention P. H. as an unusually gifted man; we have before us the testimony to that effect by so eminent men as Torfason and Reitzer, and indirectly by Bishop Vídalín. He is said to have enjoyed a great reputation for learning among the professors in the University, and Reitzer goes so far as to call him one of the keenest intellects in the North. He seems also to have been of an attractive personality, one who easily found friends and protectors, and his faults Reitzer ascribes principally to poverty. After finishing his studies in the University, so short a span of life was allotted to him that he could not accomplish much. We have already mentioned his dissertations and his work in collaboration with Torfason. After his return to Iceland he translated the *Encomium* into Icelandic; he likewise wrote, according to Jón Thorkillius, a Latin poem on Phoebus in honor of Bishop Vídalín, and made a translation or adaptation of Sören Glud's *Logica erotemática*, but neither of these works is now known.<sup>1</sup> His Latin poems have been highly praised, and were considered second only to those of Bishop Vídalín<sup>2</sup>; but only a few are now known, and these are printed in the Appendix. While in Copenhagen (probably 1708), he wrote a brief biographical sketch in Latin of Torfason; it is still preserved in manuscript, but it is unimportant, and in many places inaccurate.<sup>3</sup> A Latin version of the *Landnámabók* is also ascribed to him,<sup>4</sup> but that apparently is no more in existence.

<sup>1</sup> "In Rectoratu carmen scripsit de Phoebus quod ad æmulationem Joh. Vidalini scriptum videtur qui de Snada Skalholtina carmine heroico ut Hætorius de Phoebus orationem vel declamationem reliquit. Idem præcepta logica S. Gludii Breviora dedit in usum Scholæ cui præfuit." J. Thorkillius, *Specimen Isl. non barbaræ* (JS. 333, 4º, pp. 182-185).

<sup>2</sup> "... et in carmine elegiaco et lyrico adeo felix, ut si a solo Vidalino Episcopo discasserimus, nemo nostratum videri possit felicior, sitque exemplo encomiasticon illius in Trifolium Torfæi ad imitationem Arngrimi Vidalini in ejusdem Torfæi *Orcades* et alia tempore et occasionibus diversis elaborata, licet interfluxerint aliquando quæ apud alios poetas inveneris facile entymemata, in primis apud recentiores uti Barlæum aliosque sed id potius memoriæ, lectioni et imitandi studio adtribuere fas foret, quam pro illo vitio habere quo alios exscribendo plagii literarii nomine censetur." J. Thorkillius, *op. cit.*

<sup>3</sup> Vita Thormodi Torfæi, the original MS. is in the Royal Library, Copenhagen (Kall. 632, 4º ff. 13-15). There also is a copy with notes and corrections by Árni Magnússon (ff. 1-8). There are several other MS. copies.

<sup>4</sup> Hálfðán Einarsson, *Sciagraphia hist. lit. Isl.*, 1777, p. 119.

## III.

Porleifur Halldórsson's satire *Mendacii Encomium*, or *Lof Lyginnar* belongs, strictly speaking, to the so-called Fool literature. Although traces of that kind of literature may be found earlier in one form or another, the name applies in particular to Sebastian Brant's *Narrenschiff*, which was first published in Basel in 1494,<sup>1</sup> and to works written in imitation of it, and directly or indirectly caused by it. Brant 'came to conceive all wrongdoing under the category, as it were, of folly, and made the two terms for half a century synonymous,' and he thought that 'if men were knaves because they were, in the narrow sense, fools, to show them their folly was the best way of curing their knavery.' In his poem he described one hundred and ten different kinds of fools who had embarked on a ship bound for Narragonia. The work met with an immediate success, and was translated into various languages. Perhaps the most noteworthy of the renderings is the English one by Alexander Barclay published in 1509 (*Shyp of folys of the worlde*),<sup>2</sup> because he manned the ship principally with fools characteristic of his native land, so that his work is more of an imitation than a direct translation. One of Brant's Latin translators, the Belgian Jodocus Badius, called Ascenscius, finding Brant's work incomplete in so far as he dealt only with men, issued a sequel to it called *Stultiferae naves*, or *Navicula stultarum mulierum*, adding thus several shiploads of foolish women to the fleet. Brant's satire was distinctly moralizing, and in that respect most of his imitators followed him closely.<sup>3</sup>

The most famous work belonging to the Fool literature is Erasmus' *Moriae Encomium*. There is no doubt that its author was familiar with Brant's poem, but the connection between the two works is not clear. They seem to have little in common

<sup>1</sup>Critical edition with introduction and notes by Fr. Zarncke, Leipzig 1854, 8°. A facsimile of the Basel edition of 1494, together with illustrations of the following original editions, has recently been edited by Franz Schultz (Strassburg 1913).

<sup>2</sup>A new reprint of the original edition, with introduction and notes, edited by T. H. Jamieson, Edinburgh 1874, 8° 2 vols.

<sup>3</sup>About the Fool literature, see Charles H. Herford, *Studies in the literary relations of England and Germany in the sixteenth century*. Cambridge, 1886. Chap. VI—VII.—A brief survey is also given in the introduction to Mrs. P. S. Allen's edition of John Wilson's translation of Erasmus' *The Praise of Folly*. Oxford 1913.

beyond the fool's cap and bells. Erasmus makes Folly personified ascend the rostrum and praise herself. Thus he came to present, not only the wrong-doings, but nearly all the actions of human kind as due to folly; still he does not sermonize about it; through praise he ridicules it all. In this he imitated the rôle of the mediaeval fool, who told sense and nonsense, all so intermingled, that the one was not easily distinguishable from the other—consequently no one felt hurt at the truth or the reproaches, when found in a mass of absurdities or uttered by a professional fool.<sup>1</sup> Erasmus' reason for selecting this form of presentation becomes clear to one who reads his satire; so severe an attack, especially on the hierarchy, could hardly have been made with impunity in any other form. He conceived the idea of this work on his way from Italy to England in the spring of 1509, and while staying at his friend, Sir Thomas More's, house in Bucklersbury he wrote it down in a few days, using the Greek word for folly in the title as a pun on his wise friend's name. *Moriae Encomium*, or *Stultitiae Laus*, as it is also called, was first published in 1511,<sup>2</sup> and it became at once so popular that during the rest of the author's lifetime, or about twenty-five years, no less than forty editions appeared. It was read by all classes from the pope down, but it soon became the object of bitter attacks, especially after Gerardus Listrius had given to the public an edition with commentaries and notes (1513). Still it was not until some fifty years after its first publication that it was put on the Index. Before the end of the sixteenth century it had been translated into the principal tongues of Europe, and numerous translations have appeared during subsequent centuries. The translations into the Scandinavian languages are all of the first half of the eighteenth century, the Swedish by Sam. Lundberg

<sup>1</sup> "Sed tamen hoc ipsum mire in fatuis meis usu venit, ut non vera modo, verum etiam aperta convitia cum voluptate audiantur, adeo ut idem dictum, quod si a sapientis ore proficiscatur, capitale fuerat futurum: a morione profectum, incredibilem voluptatem pariat. Habet enim genuinam quandam delectandi vim veritas, si nihil accedat quod offendat: verum id quidem solis fatuis Dii dedederunt." *Muplas Eγκωμίων*, rec. I. B. Kan, p. 67.

<sup>2</sup> *Moriae Encomium*. Erasmi roterodami declamatio. Argentorati, in ædibus Math. Schurerii, mense augusto anno M. D. XI. 4<sup>o</sup> ff. 47.—The latest critical edition is that of Kan with Holbein's famous illustrations: *Muplas Eγκωμίων Stultitiæ Laus* Des. Erasmi Rot. declamatio. Recognovit et adnotavit I. B. Kan. Insertæ sunt figuræ Holbeinianæ. Hagæ-Com., 1898. 8<sup>o</sup>. pp. (10) + vii + 192.

of 1728, the Icelandic by Hjörleifur Þórðarson of 1730, and the Danish by Barthold Joh. Lodde, of 1745. The Icelandic translation has never been printed, and the only MS. known of it is in the National Library, Reykjavík (JS. 4, 8°; pp. 160).<sup>1</sup>

Erasmus' satire found many imitators, and various were the things whose praise was written on the same lines as Folly's.<sup>2</sup> The only imitation in the Scandinavian tongues, so far as has been ascertainable, is P. H.'s *Mendacii Encomium*; it antedates all the translations into those languages, and its origin is somewhat similar to that of its model. P. H. wrote it, as stated before, on the long voyage from Iceland to Norway in the autumn of 1703, doubtless without any books or other aid at his disposal. This Latin original unfortunately is now lost. The author himself translated it into Icelandic after his return to Iceland in 1711,<sup>3</sup> and this translation in his own handwriting is now found in the National Library, Reykjavík (ÍBf. 371, 4° ff. 20).<sup>4</sup> The present edition is based entirely upon this MS., the text being

<sup>1</sup> The title is as follows: E. Roterodami Heimskunnar Hrósan. Hvör ed vegna snilldarlegs Málfæris, Lystilegs Innehallds, og þess háttar Bókafæde, var nú ad nýu á þryck maklega útganga látn í Leipzig, uppá kost Christians Emmerich Ao. 1702. Utlögd ad Þvottá í Álfstafrde Ao. 1730. Svo seger Phœdrus í 3. Bók Æsopi Æfentyra Prologo:

Éf sín grunsemd einhvern mann í þá villu leider,  
ad eigna vill sier einum hann alla það sem sneyder;  
sá mun hvad í blindu bió bríósti mönnum sýna,  
hann til góða hallda þó Heimsku verður mína.  
Einum sneyd eg ecki sýng öðrum framar neina,  
en allra manna heims um hring hugda eg sidu greina.

At the end of the text (p. 158) is the following:

Laudes Stultitiæ princeps celebravit Erasmus  
Doctorem eloquio clarus ubique suo.  
Qvas nunc barbariæ fœdavit mysticus Hermes,  
Scilicet ingenii proditor ipse sui.

The MS. is in the handwriting of Halldór Hjálmarsson, who ascribes the version to Hjörleifur Þórðarson, and that is fully confirmed by the title, as he was minister of Þvottá in 1730. He translated Hallgr. Pétursson's Passional Hymns into Latin, and died 1786, ninety years old.

<sup>2</sup> Perhaps the best known of these is Pirckheimer's *Laus Podagræ*. A list of some of them is given by Herford, *op. cit.* pp. 381-382.

<sup>3</sup> This is evident from the postscriptum: "þesse mín delectatio er leinge síðann in originall, þó án míns ásetnings, kominn bæðe fyrer síon og heyrn eðallegra og hálærðra manna á Academiinu, og síðann hier."

<sup>4</sup> The MS. has three notes at the beginning, all in different handwriting, viz.: 'Þetta er elzta handarrit auctoris magister Þorleifs Halldórssonar v[itnar] D[aði] N[íelsson].'"—"Author mun vera (ni fallor) Sra. Paull Björns s[on] i Selardal, enn það er þó ólíkt þeim lærða manni.'"—"Þetta er ecki eptir Sra. Pal, heldur M. Þorleif Halldórss."



printed with only a few changes in the spelling, such as ð for d, í for ij, accents placed over vowels, etc. The work has no title in the MS.; the title is therefore added here by the editor. There are several other MSS.: ÍBf. 620, 8°, with the title: 'Lýgin forsvarar sig dáfallega,' written by Hallgrímur Jónsson of Þingeyrar (d. 1832); ÍBf. 47, 8°, written by Björn of Þórormstunga in 1844, a copy of the preceding; ÍBf. 58, 8°, with the title: 'Hrós og forsvar lýginnar,' from the end of the eighteenth or the beginning of the nineteenth century, defective; ÍBf. 176, 8°, of similar date as the last, with the title: 'Encomium Mendacii edur Hrós og Lofstýr Lýginnar. Samanskrifat af Saal. Mag. Thorleife Halldórssyne aa Latinu, og sijdan af hönum sjaalfum utlagt aa Íslensku, þaa hann var Schóla Meystare aa Hoolum,' and having all Latin words and phrases translated into Icelandic; JS. 205, 8°, a nineteenth century MS. with the title: 'Forsvar Lýginnar,' and without the author's postscript; AM. 248, 8°, two MSS., the one with the title: 'Lýginnar Hrósan,' written by Halldór Hjálmarsson (d. 1805) after a copy by Guðmundur Sigurðsson (d. 1800), minister of Barð í Fljótum, and compared with another by Páll Sveinsson, a well-known scribe of the eighteenth century; the other is defective at the beginning and in a very poor handwriting (possibly the copy by Páll Sveinsson which Halldór Hjálmarsson used). All these MSS. are now of little importance, but they bear witness that the work has had a considerable circulation.

*Mendacii Encomium*, especially because of its form, is thus to be classed with the Fool literature, although it does not, like most other works of that class, present humanity as governed by folly, but by lie, deception, and dissimulation. Folly, however, stands for a multitude of sins in this literature. In the present work the author makes Lie<sup>1</sup> personified ascend the rostrum and deliver her own praise. Her reason for doing so is that she is aware of a popular lack of appreciation and ingratitude to her, in spite of the fact that her following steadily increases. She tells of her origin and first achievement. She is the daughter of Lucifer and Envy, and was born in Paradise, where she persuaded the first human beings to disobey the divine interdict;

<sup>1</sup>The Icelandic feminine *Lýgi* personified as a goddess (*gyðja*). But how did the author personify the neuter *Mendacium* in the Latin original?

but she did not necessarily thereby cause their expulsion from the place ; that did not occur until they had confessed and told the truth. Then she goes on to show that man is indebted to her for his very existence, because the lie, being characteristic of him alone, distinguishes him from all other animals. It is innate in man to lie, and cultivation brings it to a still greater perfection. Lie and deception are to be found in all arts and handicrafts, as well as in literature and other branches of learning, such as grammar, rhetoric, logic, jurisprudence, astronomy, medicine, and above all in poetry. The poets are her special favorites. Philosophy, she declares, is based upon untrue mythical and moral tales, invented with the purpose of guiding, instructing, and civilizing the masses. At last she comes to treat of that spiritual learning, called theology, which she finds to be built upon similar invented moral fables as the ancient paganism, and among the good men of the Bible she knows many who made use of her services. Thus she quotes stories about Abraham and Isaac, about the virtuous midwives of Egypt, about Moses, who under false pretenses led the Israelites out of Egypt, about Rahab who helped Joshua to bring the same people into the land of Canaan, about King David, and others, even including St. Paul. Not that she blames these good men ; on the contrary she praises them for their wisdom, and it all tends to show how necessary the lie is, and even praiseworthy when properly used.

Having thus described her own virtues and her usefulness, she takes a view of the whole world, saying : ' Whatever is excellent, whatever showy, whatever delightful in the world, is all due to the lie. Look and consider the many charming buildings ; see the stately churches of brick and marble ; see the lofty spires which tower up into the clouds. See the beautiful dress of the different nations with all the gems, gold, and silver, with the silk and velvet garments ; see, in a word, all those exquisite things which human ingenuity has been able to invent, and art to produce. All this would nowhere be found if the lie had not entered the world ; because men would then have lived like wild beasts in forests and fields, as they did once upon a time in Paradise, and neither used houses nor dress, nor any buildings. The same is to be said concerning the great and artistic monuments at the graves of kings, princes, and other

magnates. If the lie had not got into Paradise, there would have been no death, and without death these monuments would not have been erected. I know that you will say that when the first men were expelled from Paradise you lost more through the lie than all this amounts to. But to that I reply: You would have tired of staying always in that garden and never changing, living there all the time on vegetables and fruits. But now there is no danger that people will grow tired of the good things since they are so rare.' This satire upon the story of the fall of man will best be appreciated when placed beside the repellant and gloomy pictures of its effects on the human race commonly found in the religious literature of the time.<sup>1</sup>

Lie next describes the important part she plays in human intercourse. In order to make human life more pleasant and enjoyable one must not be too critical or too particular about expressions in speaking and writing, nor insist too rigorously upon the correctness and truthfulness of such things, since that may lead to quarrels and dissensions, as often has been the case; for instance, in religious matters, disputes about the meaning of a few monosyllables have caused world wars. And what is the use of seeking the truth anyhow? We are told that so long as we live in this world we can never ascertain the truth, nor distinguish right from wrong. And even when we supposedly know the truth, one of the apostles informs us that it may sometimes be dangerous to follow it; but the speaker maintains that it is usually dangerous to do so. The dignity and authority of emperors, kings, and other magnates rests primarily on their high-sounding titles. In analysing them we will find, however, that they are nothing but fiction and lie—still it would not be wise to say so. The many-headed beast, the people, was in the beginning tamed and civilized, compelled to obey laws, and re-

<sup>1</sup> To give only one example of these we quote the following stanzas from a popular poem printed in *Ny Wiisna Book*, 1611, p. 186:

Guðs mynd fyrer svik fianda,  
fyrstu hiðnen so mistu,  
kvíða við döprum dauða,  
fyrer drottne brugðust á flótta.  
Allt þeirra eðle spilltest,  
aum synd dygðum hindrar.  
Sathan fieck so til prautar  
sóma eytt mannkyns blóma

Hörmung sár með harme  
hvarf til vor með arfe,  
hatur, þrá, hvörs kyns lýte,  
hugargrand, þrælkan fianda  
riettlát reiðe drottens,  
rík með bölván slíkri,  
síðan sótt og dauðe,  
sálar tíon ellds í bále.

spect authority, by the aid of the lie. Suffice in that respect to mention the claims, made by Numa Pompilius, Minos, Lycurgus, and Scipio Africanus, of divine help in their legislative work. Plato also admits that without such tricks and crafty devices ignorant and uncivilized people could not be ruled. And not only the highest authorities must have recourse to deception ; it is equally necessary for the minor officials. They frequently have to make use of similar stratagems, and important missions are entrusted solely to those who are well-versed in applying them. No man is obliged to tell all he has in his mind ; rather, if every one should do so, the world would soon perish. In spite of Homer's protestations to the contrary, we all shun and dislike those persons who tell all their thoughts and innermost secrets.

Certain kinds of lie were called by Aristotles mere vanities, such as self-praise and ostentation. But how can they be vain, since they have raised so many men from humble station to high position ? Through boasting, elegance in dress, dissimulation in countenance and bearing, many are able to deceive their fellow men, and thus to gain fame and power. And the same can be accomplished by flattery, that silvery chain which reaches from earth to heaven, unites the lowest and the highest, the poor and the rich, the common people and the nobility, and strengthens the bonds of friendship. Those who do not know how to flatter are called boors, and make no headway in the world, as is proved by numerous instances. Furthermore, they who most violently denounce flattery, are its easiest victims. On the whole, men do not want to hear the truth ; they want approval of their sayings and doings, and wish above all to be praised. Many proverbs show how unpopular the truth is. It is therefore necessary in all walks of life to dissimulate, and to wink at other people's shortcomings, in order to preserve peace and make companionship possible. And then, add to this that the lie is the safest, and often the only, remedy for various vices, like inquisitiveness combined with loquacity, and avarice—in support of which assertion the speaker quotes several examples.

The speaker then examines the so-called spiritual virtues, yet with some hesitation, fearing the anger of the clergy. The principal one of these is the prayerfulness. But how many can carry that virtue into practice with a truthful tongue ? The

prayer books are crowded with phrases, devoid of sense, or semblance of truth; but these are nevertheless necessary to revive and move the spirit. Another of these virtues, called humility, makes people deny the good qualities they have, and confess to bad ones they have not. Furthermore, it is stated that blessed are they against whom men say all manner of evil falsely. From which one may conclude that the lie is not so bad as it is generally said to be, if people only know how to use it to their advantage. Lie finally makes reference to the promise of a greater bliss to be enjoyed in the next world than that which was lost in Paradise, warning the preachers to treat that question cautiously, unless they wish to disclose to whom men are indebted for that gain. At this point she thinks advisable to end her harangue because of the threatening attitude of the theologians in the audience.

In conclusion she asks her listeners, after having heard this praise, to stop abusing her and her followers, advising them instead to make use of her services whenever they can, at the same time taking, because of the present circumstances, all possible pains not to be found guilty of any lie.

The author's quotations are drawn almost exclusively from writers of classical antiquity<sup>1</sup> and the Bible. But the references are not always clear or correct, and sometimes the citations are incorporated in the text without any reference to the source. Most of those from Greek and Latin authors can be identified, but the writer may sometimes have distorted them on purpose, or erred as to his authority, writing as he did without books to consult. The citations from Greek authors are probably through the medium of Latin, since at the time the writer's knowledge of Greek was limited. Biblical passages are frequently twisted to suit the speaker's own purpose, but Folly had done the same in Erasmus' work. It is noticeable that for most of the Biblical names the Latin form is used.<sup>2</sup> References to writers of more recent date are few, the most noteworthy being that to Palin-

<sup>1</sup> Homer (26, 10 ff.); Plato (11, 4 ff.; 25, 1 ff.); Aristoteles (26, 21 ff.); Pliny the younger (1, 4 ff.; 1, 26f.); Claudius Claudianus (7, 6 ff.: *Epigramma in sphaeram Archimedes*); Virgil (7, 10 ff.: IV. *Ecloga*, v. 42); Cicero (7, 36 f.; 30, 31 ff.); Terence (29, 9 ff.; 29, 21 f.: *Andria*, Act I. Scen. 1, 41), etc.

<sup>2</sup> In one case King David's name is rendered into Icelandic as *Daði hinn fróði* (5, 28).

genius.<sup>1</sup> The author also makes frequent use of proverbs, as a rule applying them correctly.<sup>2</sup>

It is not our intention here to examine the author's indebtedness to Erasmus, or to make a minute comparison between the two *Encomia*. To say that the imitation stands far behind the model, is unnecessary. The Icelandic satirist was no Erasmus. The phrasing and the process of reasoning in the two works are often very similar, but what we especially miss in the Icelandic satire, as compared to the other, is the sparkling wit and biting sarcasm. It must be remembered, however, that this to some extent is due to the character of the haranguer. Folly is more capable of merrymaking than Lie.

It has often been the fate of authors of writings similar to this that their works have been used against them, or they themselves been looked upon as representatives of the things they satirized. Something of that kind might have happened to our author. His countrymen were, as a whole, not accustomed to this form of literature, and there might be some danger that he would be looked upon as an advocate of lie. He foresaw this, and to the Icelandic rendering he therefore added a postscript warning against that interpretation,<sup>3</sup> explaining the origin and aim of his work, informing his readers that he was striking at this vice and not defending it, pointing out, at the same time,

<sup>1</sup> Marcellus Palingenius is the pseudonym of Pietro Angelo Manzolli. He was born at Stellata near Ferrara, and flourished in the earlier half of the sixteenth century. His poem '*Zodiacus vitæ*' which made him famous and to which P. H. refers (p. 23, l. 7), was first published in Venice by B. Vitalis, without date, probably shortly after 1534. It went through a number of editions, and was translated into various languages. It contains a violent attack upon the Catholic clergy, without impugning directly the Catholic faith. It was put on the Index and ordered by the Inquisition to be destroyed. The titles of the different Latin editions vary somewhat. The edition we have before us (Amstelodami 1628) has the following title: '*Marcelli Palingenii Stellati poetæ doctissimi, Zodiacus vitæ, hoc est, De hominis vita, studio ac moribus optimè instituendis, libri XII.*' The twelve books are named after the sign of the Zodiac. The poem seems to have retained its popularity throughout the eighteenth century.

<sup>2</sup> The proverb on p. 29, ll. 18-20 is somewhat different in Guðm. Jónsson's collection of proverbs: *Gakk þú fyrir hvörs manns dyr, seg engum nema satt, og þó verðr þú hvumleiðr* (Safn af ísl. orðakviðum, 1830, p. 117). In Danish it runs: *Hvo der gaar for hver Mands Dør og siger Sandhed* (Sanden), *faar en bruden Pande* (Syv, Alm. dansk Ordprog, 1682-88, I., p. 375;—Mau, Dansk Ordsprogs-Skat, 1879, no. 8333).

<sup>3</sup> He compares his position to that of Erasmus and of the less known Johann Balthasar Schupp (Schuppius, 1610-61), German theologian, peda-

that it was always necessary to know both sides of a question—the thesis and its antithesis. He admits also that he dealt more cautiously, or more timidly, with religious questions in the Icelandic version than in the Latin original. This curtailment is especially noticeable in the last portion of the essay, and it is much to be deplored that the Latin original is lost; because, the weight of the satire lies principally in that field. It is primarily directed against the story of the fall of man, which the Lutheran church treated as an historical fact. In a playful way the logical consequences of this doctrine are drawn—the lie which changed the original man, was responsible for practically all human things, good and bad, since they would not have existed otherwise, and the blissfulness of Eden is sneered at. Accordingly he tries to show how human life and human activities are imbued with falsehood and dissimulation; his arguments are not always clever, and sometimes he falls out of the rôle of satirist. The satire is a general indictment of humanity, its customs and beliefs, with particular reference to contemporary conditions; noteworthy are the allusions to certain features of the devotional literature of the day. The author's chief object evidently was to stimulate men to free and enlightened inquiry about human affairs, so that they might not blindly follow all they heard from the authorities. He chose to present it in this form, doubtless for reasons similar to those of Erasmus. The clergy and the government might object to such treatment of certain subjects by the author, but the jocoserious form would make it less offensive to them, and thus save the author from difficulties.

In his postscript the author tells us that the essay met with no 'condemnation' (*svörtum calculo*) from learned men in the

gogue and satirist. The work referred to by P. H. was probably first published in 1640, reissued in 1642 and 1656, with the title: '*Xenium sive de usu et praestantia Nihili, dissertatio philosophica raptim concepta et festo trium Regum recitata*'. It was rendered into German by the author himself, and included in his '*Schriften*' (Hanau, 1663) under the title: '*Von dem Lobe und Würde desz Wörtlein Nichts*'. (Cf. Paul Stötzner, *Beiträge zur Würdigung von J. B. Schupp's lehrreichen Schriften*. Leipzig, 1890. pp. 27-30.) Goedeke (*Grundr. zur Gesch. der deut. Dicht.* III<sup>2</sup>, p. 234 ff.) says that his satires 'die durch unbefangene Auffassung der Weltverhältnisse, fern von allem Schulpedantismus, frisch wie die Rede des Volks, durch geschickt eingeflochtene Schwänke erwecklich, die besten des Jahrhunderts sind.' It may be doubted whether P. H. was acquainted with Schupp's essay before leaving Iceland.

University and in Iceland who had seen it in the Latin original. We have, however, no other contemporary utterances regarding it. Even some of the historians of Icelandic literature, like Jón Thorkillius and Hálfðán Einarsson, do not even mention it among the author's works. The former, however, is likely to have kept silent about it from religious bigotry. Bishop Finnur Jónsson, on the other hand, gives it his unstinted praise : ' tanta arte, tantaque ingenii vi ac dexteritate elaboratum, ut omnium promereretur admirationem.' But we feel inclined to question his statement that it helped its author with the University authorities. In the first place, it is not mentioned at all by Torfason or others ; secondly, the essay is of such a kind that, although it may have been looked upon as interesting and clever, it would serve hardly as a recommendation to government officials under the rigid orthodoxy and absolute monarchy of the time. It seems on the whole to have passed without much notice in the beginning, and probably became first appreciated after the spirit of Enlightenment had reached Iceland in the latter half of the eighteenth century. The date of most of the MSS. confirms that. But it is to be remembered that this satire is one of the early products of humanistic culture in Icelandic literature, and if we find some faults in it, it is well to keep that fact in mind, and to remember that it is the work of a youth of twenty.





## LOF LYGINNAR.

Ópartiskir og þolinnmóðir tilheyrendur,  
velkomner úrskurðarmenn,  
heiler og sæler.

Þótt það sie vel og viturlega sagt, að menn skule ecke flasa til fordilldar sier, helldur bíða efter vegsemd sinne, þangað til hún siálfkrafa að höndum kiemur, sem spekingurinn Plinius skrifar, og þótt það sie hin hæðsta æra að forþiena sier lof og hrósun, enn ecke sækia eftir henne með raupe og reiginslátum, þá samt sem áður, þegar so er, að óþacklátar eður öfundsamar manneskiur gleyma að tilleggia mannkostunum sinn tilbærelegann heiður, eður og neita góðu fólke síns lofstírs, þá sie eg ecke hvað í veige stendur, að maður meige siálfur leiða sína koste í liós í allann góðann og skickannlegann máta. Og með því það er riect og víst, sem gömlu mennernir hafa sagðt, að heiðurinn elur alla ment, þá er það betra að klifrast með hnúm og hniám upp til vegsemdarinnar, sem knýr so framm kostina, sem sporinn drífur hestinn, helldur enn að gefast upp á miðiu skeiðe mannkostanna, vegna þess þeir ecke eru agtaðer og í æru hafðer. Því að líka sem það að lof og hrósun hefur furðannlegann kraft að upphvetia og örva mannanna syne, so er það þvert á móte undur, hvað miög það latar einum manne, og so sem niðurþrycker hönum, þegar hann fær ecke sinn tilbærelegann lofstír; leggst þá allt í lamasess og slensíu, so ecke verður að veige neitt ypparlegt fyrer sig að taka. Hvört hier um er nú talað fleira eður færri, þá er það víst, að dygðinn elskar liósið, og vill láta sig siá og lofa. Enn með því að sumer eru so til sinnis, að þeir girnast helldur lítið hrós enn mikið, sem nefndur Plinius seiger, þá er betra siálfrós enn eckert hrós, sie það ecke til annars, þá samt til að giöra iðraverk þeim öfundsíuku, sem ránglega firra menn sínu lofi.

Hier er komið mál með vexte, tilheyrendur góðer, að þesse hin sama er orðsökinn, að jeg nú í dag rakna úr rote að þylia æfesögu míua, sem um so marga manns alldra hefe vereð kreft uppí horne, og af aldeilis öngvum lofuð. Ecke er mier í sinne að hroka mier uppí skýenn, eður með gine gleypa siöstirne; helldur vil eg að eins láta mier nægia að minna yður á tign mína

og virðingu. <sup>5</sup> Nú gjöre eg þetta ecke fyrer sköp framm, því eg sie hvörsu alþingisger álasa mier og hallmæla, bæðe í orðum sínum og skrifum; og ef þeir gjöra það af heimsku og óvite, þá er ætíð þörf, að eg fære þá á rieltann veg; enn gjöre þeir það af <sup>10</sup> siliendum einum, þá þarf eige leingur að efa, hvört eg meige sækia minn sóma, og forsvara mig fyrer þeirra hótfyndne.

Hier fer eg þá á flack, ein gömul gyðia, sem kölluð er Lýge, kannskie mörgum ókunnug, en það er þó sannast, að eg ætla <sup>15</sup> flester hafe reynt nockuð af mínum kröftum og verkunum. Og þyker mier nú fyrst gott til að hlacka, að eg hefe feingeð so hentugann tíma til míns áforms, sem alldrei hefur fyr í manna minne vereð. Á eg það að þacka kallinum gamla föður mínum, sá er því orkað hefur, að á þessare ölld er orðinn so mikill fiölde <sup>20</sup> vors liðs, að mig rekur siálfa í roga stans; og þess vegna hreste eg upp hugenn, og byriaðe þessa predikun. Því nú eru aller söfnuðer og samkundur so uppfyllt af lygnum mönnum, eins og være þeir þangað aller stefnder, eður rakaðer saman úr öllum hálfum jarðarennar. Og er það því líklegt, að mín predikun mune fá því meire áheyrslu, og því betre ávöxt færa, sem fleire <sup>25</sup> eru mier velviljaðer og hliðholler í mínu erende. Það hiálpar og uppá sökina, að eg hefe rielt mál með að fara; því að þótt aller hafe mín so mikil not í veröldunne (sem eg nú strax skal viðstöðulaust bevísa), þá lasta mig þó aller, og jafnvel þeir, sem mier eru mest áhángande, tæta mig og rífa í sundur með herfeleg- <sup>30</sup> um hrakyrðum; og munu þier því vorkynna mier, þótt jeg láte gómakvörnina gánga, og forsvare mig siálfa. Enn vere einginn so galinn, að hann ætle jeg mune á meðan hirða miked um það sem sannleikanum viðkemur; því við höfum leinge elldt grátt silfur saman, og mun so fara á meðan eg er við líðe, að vinskapur <sup>35</sup> oockar mun vera álíka sem tóu og lambanna. Og sie hier nockur innan veggia, sem ofmikið helldur af sannleiknum, hann packe sig út sem óðast, á meðan eg les þulur mínar, og framtel ætt mína og afspreinge, vöxt og vænleik, alldur og æfe, afl og orku, og allt mitt atgiörfe. Reiseð nú upp eyrun, góðer viner, og <sup>40</sup> láteð mier eige bregðast von mína um yðar þolinnmæðe á meðan eg er í þessu starfe.

Það er yður nú fyrst í frettum að seigia um ætt mína, að eg er eige kominn af neinum smákvikendum eður húsgänge, eige helldur af uppdiktuðum goðum heiðenna manna, sem þó var í

fyrndenne haldinn nóg virðing. Faðir minn mun öllum alkunn-  
 ugur vera ; og er hann vegna síns mikla ríkis og velldis kallaður  
 höfðinge þessarar veralldar, vegna síns mikla kraftar og  
 furðannlegrar orku nefnist hann sterkur hervopnaður, og vegna  
 sinna margfalldra sigurvinninga og stríðsverka vígamaður frá 5  
 upphafe. Og trúe eg valla nockur sie til í veröldu allre, sem  
 eige þrálega finne til hans orku og undrana. Ef þier spyrieð  
 að hans retta og eigennlega nafne, þá hefur hann þaug mörg, og  
 næger honum eige að hafa tvö eður þriú nöfn, eins og hvör al-  
 mennings gantinn, helldur hefur hann þeim mun fleire nöfn, sem 10  
 hann er þeim öllum meire. Þó ber eitt af öllum, sem er það  
 dýrðlega Lucifers nafn, hvört hann öðlast hefur, ei af því hann  
 bere líós eður lykt undann öðrum, hvað að er þræla eður að  
 minnsta koste þienara embætte ; helldur af því, að so oft sem  
 hönum sýnist, þá umsnýr hann sier í ljóssins eingil, so sem seiger 15  
 Páll nockur, á hvörum þier hafeð mikinn trúnað. Ecke tíær  
 yður að spyria, nær faðer minn hafe lifað, því hann er elldre enn  
 aller yðar forfeður, þótt þier rekið framm í alldernar, í hundruð-  
 ustu ættkvísl, og mun hann þó enn síá eina bratta, og margann  
 ungann afífa. Nóga hefur hann magt og ríke, so og fiölda 20  
 dravanta og annara þienara og útsendara, þar með ærna speke,  
 sem bæðe yfergeingur yðar skilning og mitt málfære, jafnvel  
 þótt eg hefðe hundrað tungur, og være allar stálslegnar. Að  
 sönnu heyre eg nockra seigia, að það sie hiegóme að hrósa sier  
 af ætt sinne ; enn það ætla eg að eige þar heima, þegar börninn 25  
 verða ættlerar og úrkyniast frá tignum ættum, hvað ecke nær  
 til mín, því eg er föður mínum að öllum háttum lík, hlýðe  
 hönum, og giöre hans vilia kostgiæfelega. Jeg giöre og eckert,  
 utann það sem hanns erendum viðvíkur, og hann útrettar ei  
 helldur neitt án mín, það nockuð sie íspunneð. Og með soddan 30  
 hætte má eg víst þykast nockur af ættum mínum.

Nú hef eg sagt yður nockuð af föður mínum. Hann tók til  
 sín móður mína, er Öfund hiet, og var hann þá ungur, enn samt  
 var til þess nógleg orðsök ; því að þegar hann fornam, að eirn  
 auðvirðelegur jarðarsonur var giörður sier íafn eður hærre, sem 35  
 þó var af einu ypparlegu berge brotinn, þá fyrtist hann, sem von  
 var, og tók (sem eg sagðe) sier til fylgekonu frú Öfund, móður  
 mína, að hann giæte feingið af henne afkvæme það, er hefna  
 skylldi þessarar vanvirðu, og dempa manninn, sem helldur hátt

var settur. So fæddist eg, frumgetinn dóttir föður míns, og var ærið bráðþorska, so ecke finnast dæme til; var það og skamt, áður eg næðe fullkomnum vexte og afle. Strax voru mier feingnar þernur yfreð margar, enn þó báru tvær af hinum  
 5 öllum. Heiter sú fyrre Siálfs-elska, og er hún ætíð heima hiá mier, skillst og alldreí við mig, hvört er eg fer. Enn sú önnur heiter Haturseme, og plaga eg að senda hana út sem eirn trúann erendisreka, þegar nockur veiðe er í höndum. Langtum fleire eru mínar þernur, en þó eru þessar hinar hellstu, sem næst mier  
 10 ganga.

Nú er að seigia af fósturjörð minne, og mun eige alllíteð þykja til hennar koma; og eru aungvan veiginn við hana jafnande þær 7 stórborger, sem þrætast á sín á mille um fæðing-  
 arstað höfuðskálldsins Homeri, og ecke siálfur Ódáinsakur, þótt  
 15 vel sie af hönum sagt. Heyrt munuð þier hafa gietíð staðar þess, er Paradís nefnist, lystelegt pláts, og síblómgað sumar og vetur; þar em og fædd og borinn, og þar var eg minn fyrsta alldur uppalinn. Veit eg að nockrer eru, sem öfunda mig af þessare virðingu, og neita, að Paradís sie minn fæðingarstaður, með því  
 20 að Lucifer faðer minn, þá hann fyrst talde um fyrer móður allra manna, þá hafe hann ecke logeð að henne, helldur brúkað so sem nockurs konar vöflur, og fært í spursmál, hvort þau mundu ecke verða guðunum lík, ef þaug æte af ávextinum; og þetta þykiað þeir kunna að bevísa af hebreskum skræðum, sem jeg hefe ecke  
 25 neitt með að giöra, því eg legg ecke í vana minn að lesa í því Moysis kvera rusle, sem nú er orðið afgamallt. Enn hvörju skal eg svara þessum mínum óvilldarmönnum öðru en því, að þeir eru í siálfum sier sundurþycker, því annare stundinne seigia þeir fullum hálse, að Lucifer hafe logeð að Eву, og þess vegna kalla  
 30 hann lýgennar föður, epter þeim nýrra parte Bibliu sinnar. Allt um það, þá þyker mier vænt um soddann menn fyrir það, að þeir líúga ákaflega. Því að strax þegar heimurinn var valla skapaður, og fyrstu tegunder hlutanna voru valla aðgreindar úr fiórum elementum, á þeirra gyllene ölldinne, þegar þeir seigia,  
 35 að Satúrnu kongur hafe ríkt, þá bióst eg að boðe foreldra minna, og tók mier mann í stack að hefnast á óvinum þeirra, og auka ríke föður míns. Geck þetta þrekvirke so kostulega, sem eg villda ákiósa; því þeir fyrstu menn hlýddu mier ei að eins, helldur feck eg þar að auk því til vegar komið, að Eva fór siálf

að liúga, og sagðe guð hefðe bannað að snerta ávöxtinn, þar hann hafðe þó að eins bannað af hönum að eta. Og nú liek allt í liúfa lynde. Enn strax á eptir, þegar sú fyrsta rannsókun skieðe, fiellu þaug frá mier, í því þaug sögðu satt, og meðkiendu sinn giörning. Nú vil eg biðíast dóms og úrskurðar af yður, 5 góðer tilheyrendur, hvört allt er mier að kenna, og hvört þeim hefðe ecke verið betra að liúga eitthvað sier til afbötunar og línkinda, helldur enn með sínum einfallda sannleika að steypa sier í straff og reiðe. Kyr voru þaug í Paradís efter það þau fóru að mínum ráðum, enn strax sem þaug snerust til sannleikans, 10 og meðgeingu verkeð, þá voru þau þaðan útrekenn. Jeg var það, sem upplauk þeirra augum, so þau feingu ærna speke, og lærðu að þeckia gott og illt, sem þau eige áður þecktu; enn strax sem þaug á sagðan hátt geingu efter sínum eiginn þótta, og sögðu satt, þá fellu þau í dimmstu villumyrkur og galinnsskap, 15 og so eru aller þeirra niðiar inntil þessa dags. Og þó á mier að vera allt þetta að kenna á sumra túngu!

Nú hefe eg rausað nockuð fyrer yður um ætt mína og fæðing-arstað, so og um fyrsta flaggið jeg feste upp, þegar jeg fór úr föðurgarðe, og giörðe mitt fyrsta þrekvirke. Nú á eg efter að 20 seigia yður frá notum þeim og gagne, sem allt mannkyneð af mier hefur. Ecke þurfe þier að stara á mig fyrer þettað; því þó yður þyke það ólíklegt, þá skal eg so klárlega reka það framann í yður, að þier skuluð verða hissa. Og fyrst ætla eg nú að bevísa, að það sie mier að þacka, að nockrar manneskiur fæð- 25 ast og eru til á jörðunne. Það munuð þier hundrað sinnum verða að meðkienna, að aller menn eru liúgarar; því það seiger Daðe hinn fróðe, hvörn þier kallið kong og spámann verið hafa. Gáeð nú að, hvað víðt og breiðt þetta tekur. Það sem er so eiginnlegt eirne tegund, að það tilheyrer henni allre, enn 30 aungvum auðrum, það fráskilur sömu tegund frá öðrum hlutum. Nú er lýgen öllum mönnum sameiginnleg, sem eg strax bevísaðe; hún heyrer og aungvum til, nema mönnum einasta, með því aðrar skepnur hafa eige forstand eður skynseme til að liúga. Allt annað hvað maðurinn giörer, það hafa önnur dýr sameiginn- 35 legt með hönum. Þau hrærast, þau ganga, þau síá, þaug heyra, þaug sitia og standa, vaka og sofa, þeinkia og endurminnast, allt eins og maðurinn; ef eige öll, þá samt nockrar þeirra tegunder. Maðurinn talar, hin dýrinn tala og með sínum hætte,

og papagöenn lærer að tala manna mál. Maðurinn kann að hlæa, og það seigia nockrer, að hönum sie eiginlegt; enn hafið þier ecke sieð hundana hlæa líka, þá þeir flaðra uppá húsbændur sína? Alleinasta að liúga, það kann einginn, nema sú yppar-  
 5 legasta skepna, sem er maðurinn. Enn það er mergurinn málsins, að lýgenn er so sem eitt kenneteikn, með hvöriu manneskiann aðgreinist og þeckist frá hinum auðvirðelegre dýrunum. Nú er yður þá annaðhvort að giöra, að meðkenna það þier sieuð liúgarar, ellegar að neita því, að þier sieuð mann-  
 10 eskiur, með því að aller menn eru lygarar, sem reglann seiger; og verður þá annaðhvört þessara að vera. Og síáeð þier nú siálfer, hvað mikið þier eigeð mier að þacka, sem er það, að þier eruð manneskiur. Enn þetta er þó enn nú lítið hiá því, að menn nýta sier gott af mier um allann sinn alldur. Því það  
 15 siáum vier á ungbörnunum, að strax sem þau kunna að hiala, og þá þaug giöra nockuð sem eige skyldi, og móðerenn eður fóstran finnur að því enu sama, þá kenneir náttúran siálf þeim að forsvara sig með smálygum, stundum að þræta fyrir, stundum að bera sökina uppá aðra, stundum að afsaka sig með einhverium  
 20 smáskreytum, og þetta verður þeim að liðe, og fer so fallega, sem ei väre af þeim að vænta á ungdóms fyrstu árum. So nákvæmlega hefur náttúran farið að því, að innplanta það fyrst hiá manneskiunne, sem til mestu þarfa kann að koma.

Nú kemur mier af þessu til hugar sú spurning, sem ei varðar  
 25 alllítið um að vita, hvort það kome meir af náttúru eða vana að vera lýginn. Hvar til eg svara so, að hier má hvörugt annars missa, helldur nær maður er lundlæginn til nockrar konstar, þá verður vaninn að giöra það sem til vantar; og að sönnu vill hier mikið til, því sá er einginn fullkominn lygasmiður, sem eige  
 30 gietur so spunnið lýgena upp úr siálfum sier, sem konúlóenn vef sinn. Enn að eg kome aptur til máls míns, þá, so sem það, að menn strax á unga alldre byria að liúga, so heldst það og so leingst við, sem von er á, þar eð mannlegt samkvæme í heim-  
 inum kynne ecke eirn dag án lýginnar aðstandast. Að þetta sie  
 35 so á sig komið, vil eg bevísa af því, að hvört sem maður vill um hönd hafa bóklegar konster eður ýmisleg handverk (sem er það tvennt er verölldiunne og mannlegu lífe viðhelldur), þá þarf þar ætíð til nokkurn lyga blending. Enn áður enn eg þetta með bevísingum staðfeste, þá giætið að, hvörsu víðt og breiðt það

tekur, sem eg kalla að liúga, sem er, ei að eins með berum og opnum orðum að mótseigia sannleikanum, heldur og so með útvortis hegðan, skicke, og ásýnd láta sýnast öðruvise enn í sannleika er, eður og láta sem eige sie það, sem þó er, og þvert á móte láta sem það sie, sem þó ecke er, hvað allt er riettkölluð, lýge. So sem vier lesum hiá skáldinu Claudiano, að þegar stiörnumeistarinn Archimedes giörðe sier eina sphæram eður hringahvolf efter himinsinns hlaupe, þá kallaðe himna-guðinn Jupiter það upplögenn himinntungla hring, hrósande þar með þessu smíðe. Í sama máta, þegar höfuðskálldið Virgilius talar um forfaða ull, þá seiger hann hún liúge upp á sig ýmislegum litum (af því hún var eige so lit í fyrstu, og af náttúrunne). Af soddan lýge eru öll þau hellstu handverk og prýðelegustu konster fullar; því hvað giöra þeir annað, sem þá auðvirðelegu hlute, so sem tre og járn, tin og leir, og annað soddann yferklína með silfre og gulle, eður og með ýmislegum forkostulegum farfa, so það skule hafa ásýnd annars málms, heldur enn í raun riettre er, og selia so þetta út, ecke án merkelegs ábata. Og þó er þar so langt frá, að þetta sie lastað, að menn hallda því meir af einum handverksmanne, sem hann hefur á þessu betre tók. Það skal og ecke tíðt síást, að það hús sie útvalið til gleðskaps eður giestaboða, nie nockrar mannlegrar lysteseme, í hvöriu soddann lygaskin eige glansar fyrer augum manna. Hvað giöra farfararnir annað, og sierdeilis málaraer, sem so artuglega apa efter náttúrunne; og þó samt í öllu þessu er þeirra handverke hrósað, vegna þess nytseme og lysteseme, og því forfarnare sem þeir eru í þessu lygapriále, því meir hrósar verkeð sínum meistara. Jeg vil nú ecke tala um þá, sem smyria og farfa andlit sitt og hár, so þeir sýnist fríðer, og liúga so upp á sig annare ásýnd enn náttúran hefur þeim giefið; og samt sækia aller efter soddann; og hvör sem ei vill þann hópinn fylla, hann er á þessum dögum haldinn eirn ruste. Enn að eg ecke tale margt um handverkinn, til hvörra minna mun þykia koma, þá flyte eg mier nú til bóklegra konsta, sem eru þær rettu fríkonster, hvörjar aller þeir, sem vitið hafa, hallda hið stærsta sælgjæte mannlegs líferniss, þær eð uppfræða æskuna, enn skemta ellenne, prýða meðlæteð, og hugsvala mótlætinu. Og þessar enu sömu so ypparlegar konster eru mestann part giörðar af lýge, og kunna valla án hennar að lærast eður skiliast; sem og eige



helldur er von, þar allar þessar konster eru í fyrstunne [fyrir hana] uppfundnar og innkomnar; því að ef Adam og Eva hefðu eige hlýðt lýgenne, helldur blifð fast við sannleikann, þá hefðu þær til einkis gagns verið; og má þess enn nú meniar síá, 5 því að þess heimskare sem eirn er, og veit síður af neinum lærdóme, þess minna kann hann með art að liúga. Og hier af kemur það í sama máta, að þegar hitt lífið kemur, sem fullkomið er, og þesse ölld er úte, þá munu og bóklegar lister dvína. Hvörs vegna, má eg spyria; nema vegna þess, að þá verða aller 10 á eitt sáttir, af því einginn lýgur þá öðrum á móte, sem alltför skeður, þegar menn þrætast á, að þá verður annarhvor að liúga. Enn þetta er nú so víst, að ei þarf bevísinga við, og því flýte eg mier til að telia upp áðurnefndar lister, og að sýna, hvað sierhvör þeirra nýter sier af lýginne.

15 Og fyrst tek jeg uppá Grammatica, eður þeirre konst, sem höndlar um sierhvör orð mannlegrar ræðu. Eun með því að hún er helldur vegur og underbúningur til lærdómsins, helldur enn síálfur lærdómurinn, þá hefur hún minne lygar í sier enn hinar aðrar; þó samt sem áður, so oft sem eitt orð tekst í 20 annarlegri meiningu, og víkur frá sinne fyrstu og rettu meiningu, so oft er þar nokkur lýge með blönduð.

Síáum nú því næst Rhetoricam eður Talskonstina, sem kenner lipurt og prýðelega að tala. Það þore eg að seigia, að hennar meste partur er eige grundvallaður nema bara á lýge; so sem 25 eru öll þaug orð, sem menn kalla metaphoras og tropos; so sem til dæmis, þá menn seigia, að himinn og jörð heyre og síáe, sólinn blygðist, síórinn reiðist, staðurinn kunne að bera vitne um verkið, maðurinn brenne af kíærleika, og þúsund fleire soddann orðtæke. Að jeg nú eige tale um það, þegar maður talar þvert 30 um huga sinn, hvað að er ein sú stærsta ræðunnar prýðe. Hvör sem nú være so diarfur, að hann villde taka öll soddann lyga málfære burt úr talskonstinne, hann munde að sönnu vera halldinn heingjande helgeþiófur.

Nú í þriðia máta er Logica, eða Disputatíukunstinn, sem þeir 35 seigia að þess vegna sie uppfundinn, að menn kunne með disputatium að uppgrunda og finna, hvað satt og rett er. Enn jeg seige þvert á móte, að hún er til þess þienannlegust, að kunna vel að liúga, og lýgena að forsvara, því sá kann einginn vel að disputera, sem eige hefur lært að hallda rángre meiningu fram,

og forsvara hana á móte sannleikanum, og være eige það, þá yrðe einginn disputatía manna á meðal ; og þetta er það sama, sem hin eðla kunst Logica kenner.

Hier til nefne eg í fiórða máta Lögspekina, um hvöria hið sama er að seigia, að sá er einginn góður lagamaður, sem eige 5 veit eins að veria rángt mál og rett, og að fella og reisa eirn og hinn sama mann fyrer sömu sök ; og meige þier siálfer nærre geta, hvaða liúgkiænsku þar til mune þurfa, að snúa so málenu á allar síður. Og þeir, sem þetta giöra, eru af hverium manne heiðraðer, og forþiena sier þar með ærna peninga. Hugleiðið 10 nú með siálfum yður, hvað vel og lystelega þesser míner þienarar mune lifa, sem so eru halldner og hafðer í hávegum af hvörjum manne ; þar hiner einfölldu og sannsögulu, sem allt seigia eins og þeir meina, eru foragtaðer og að hatre hafðer ; og þar hiner eru allstaðar velkomner sagðer, og með gleðe meðtekner, eins og 15 væru þeir nýlega af himnum ofannkomner, þar meiga þesser óttast, að þeir muni verða að fara á húsangang, og deya um síðer í froste og hungre bæa á mille. Og koma þeim þá sannendenn til næsta lítils.

Þá er í fimta máta að minnast á Stiörnukunstena, sem með 20 öllum rette má kallast ein himnesk konst, þar hún upplyfter mannsins augum og þeckingu frá jarðarduftinu, til að skoða hásaete guðanna og þess fögru gimsteina, þau miklu liós veralldarinnar. Enn munu þá nockuð stiörnumeistararner og þeirra list kunna að vera og viðhalldast fyrer utann lýge? Það er 25 langt fiærre. Því að fyrer utann almennelegar villur og yfersión, sem þeim jarðnesku hlýtur stundum uppá að koma, þá þeir vilia grenslast um það himneska (um hvað eg vil að sinne eige margt tala), þá leika þeir sier að því í sínum bókum, að digta á heiminum aðskilianlega hrínga, so sem jafndæggra hríngana, 30 sólmerkia hrínginn, og sióndeilldar hrínginn, sem þó alldrei eru í náttúrunne skapaðer. Þeir seigia og að sólinn formyrkvist, þá það er þó víst, að sólinn alldrei missir sitt skin í siálfre sier, þó mönnum sýnist so vegna skuggans, sem á mille ber. Item seigia þeir, að sól, tungl, og stiörnur gange upp og niður, hvað ei er 35 satt, því þau eru alltíð jafnhátt frá jörðunne, hvört í sínu hvolfi, hvað sem oss þar um sýnist. Mier mun eige tíá að tala um það almenna orðtak, að so og so margar sóler sieu af himne, það sie tunglleysa, og annað soddann. Enn þó vil eg spyria, hvar er

sólin og tunglið, þegar þau eru af himninum? Þar sólenn alleina er að þeirra eigin sögn 29 sinnum stærre enn öll veröldinn, siór og jörð til samans. Það er og kátleg lýge, að sólinn renne í ægenn, eins og hún mune dýfast í síóenn, so sem þá glóande 5 járn er herðt í nó. Og er þetta enn nú efter af þeim heiðnu bábilium og lygakenningum, að sólinn brynne hestum sínum í Vesturhæfe. Enn framar er það skrítelegt, að þeir tala um 4<sup>r</sup> horn jarðarinnar, heimsskaut, og annað þvílíkt, eins og være jörðinn sköpuð sem kotruborð með 4<sup>m</sup> hornum, flíótande ofann á 10 síónum, enn himninum være tialldað þar uppyfer, og hann læge so á síónum utann um jörðena, hvað hið sama er gylld hundrað vætta lýge. Jeg þore nú eige að tala um það orð, sem í hvörs manns munne sveimar, að þeir tala um sólargang, stiörnugang, etc., þar þó Copernicus og hans tilhangendur hafa á þessare öld 15 nóglega bevísað, að það sie jörðin, sem geingur og velltist, enn sólinn með öllum stiörnunum stande kyrr, og gange hvörge, jafnvel þótt mönnum so sýnist, eins og þeim sem sigla með lande framm sýnist landeð ganga fyrer, en skipeð kyrt standa, því augun líuga það að þeim, ef skilningurinn eige visse betur. Um 20 þetta (seige eg) þore eg eige margt að dæma, því eg veit hvað Galilæo varð, að hann var settur í 7 ára fangelse af papiskum, fyrer það hann hieilt með Copernici meiningu, og mátte um síðer hana afsveria. Læt eg því aðra dæma um þessa stiörnu-meistaranna lýge. Enn hins vil eg diarflegeta geta, hvörsu þeir 25 vísvitande leika sier að lýginne, þar þeir digta, að á himninum sieu aðskilianleg dýr, so sem hrútur, uxe, krabbe, leon, flugdreke, steingeit og önnur mörg skrímsle, sem valla hafa siest á jörðunne, enn síður á himnum, og alldrei hafa þar helldur verið. Nú veit eg þier seigið, að stiörnumeistarar verðe þetta að giöra, so aðrer 30 skilie þá, og so þeir gete tiltekið viss pláts á himninum. Vel og gott (svara eg þar til) það er mier nóg, og það er það eg kappkosta að bevísa, að allar konster þurfe mín nauðsynlega með, og kunne eige án mín auðveldilega að tracterast, nie öðrum að kiennast.

Næst efter stiörnulistena er nú í siötta máta Lækniskonstenn, 35 aungvu óþarfare enn hin, með því hún forvarar mannanna líkame frá sóttum og síukdómum, og læknar þá, nær þeir eru uppáfallner, og so sem helldur sálunum aftur, þá þær ætla af líkam-anum að flýia. Enn þesse konst er þó mier að þacka, því að, so sem það, að hefðe eg eige verið, þá hefðe hennar alldrei not

verið, so held jeg henne og við magt enn nú. Því fyrer utann það, að læknismeistararnar iðuglega liúga að þeim siúku, til að locka þá og ginna að taka heilsubótarmeðölinn, þá er það merkelegt, sem sá ypparlege spekingur Plato seiger, að eirn lækner meige og eige að liúga að sínum patient, allt framm í rauðann dauðann, og lofa honum aftur sinne heilsu, so hann örvinlest eige fyrr enn öndina þrýtur. Og efter þessu boðorðe, sýnist mier, að lýginn sie sú seinasta huggun og hugsvölun, sem eirn lækner kann að gefa þeim siúka.

Nú kem eg í siöunda máta til þeirra, sem mier er best við, og 10 mest er markeð að; það eru þeir andríku menn, og þaug furðuverk náttúrunnar, sem Skálld kallast. Er so mællt, að þeim fylge mikill andakraftur, so sem eirn þeirra sagðe um sig, að hann giæte kveðið tunglið niður af himne, stöðvað rennande vötn, og rekið stiörnurnar til baka, með sínum skálldskap. Og 15 að sönnu, sieu þar nockur hálf-goð til í veröldunne, þá eru skáldinn. En hvar af hafa þaug allann þennann sinn kraft, nema af skálldskapnum? Enn á hvörju er hann grundaður, nema lýgenne? Og þess vegna eru skálldunum sierdeilislega lygakenningar tileignaður; þess vegna kallast og kveðlingarnar 20 digtar, að uppdiktunenn (það er með berum orðum að seigia, lýginn) er so sem líf og sál skálldskaparins, án hvörrar allt er dauðt og dofið; og þar fyrer, þess meir, sem eirn kann meir að digta upp af siálfum sier, því betra skálld er hann reiknaður. Hiner aðrer, sem lióð kunna að giöra, en eige digta, eður liúga 25 upp efnenu, hafa eige þá æru að heita skálld, helldur nefnast þeir hagamællter, hvað latinsker kalla versificatores. Og er það merkelegt, að skálld hafa so vel hiá Grickium sem Rómverium sitt nafn af því orðe, sem merker að giöra eða digta upp nockuð af aungvu. Hier vil eg nú eige margt tala um það lygaleyfe, 30 sem skálldinn hafa framar öllum öðrum mönnum, hvað menn kalla ýkiur, þegar þeir giöra af hinum allraminstu hlutum so stórt, sem bæðe være himin og jörð, af einu minsta sandkorne heillt fiall, og af mýflugunne eirn úlfallda. Nú vil eg á þennann hátt álykta og argumentera. Allar ýkiur eru lýge. Nú er það 35 víst, að ýkiur eru skálldskaparins mesta þrýðe; so fylger það þá á efter, að lýgenn eintómis er skálldskaparins mesta þrýðe. Þessu vil eg hier við bæta, hvað mikið þeir eige þá lýginne að packa, um hvöria skálldin yrkia drápur og lofkvæðe, til að hallda

á loft þeirra ódauðlega mannorðe, hvað alltíð hefur verið í miklu geinge, allra hellst hiá furstum og stórherrum, þeim sem siálfer hafa nockuð merkelegt aðhafst.

Loksins og í áttunda máta kiem eg til siálfrar Heimsspekinnar, 5 sem Philosophia nefnist. Jafnvel þótt eg nú alla reiðu hafe af þessu miklu aflokeð, þar eð allar hinar bóklísternar, sem nú hefe eg talið, innefelast eirninn under hennar nafne. Enn öll heimsspekin er tvöföld, annaðhvort sú, sem grenslast efter náttúru hlutanna, eður í annann máta sú, sem siðar og lagar 10 mannsins líf og framferðe. Um hvörja hellst þessara, sem vier nú tala vilium, þá er það víst, að hún hefur sinn uppruna af lýgnum dæmesögum. Er það og sögn flestra lærðra manna, að þeir fyrstu heimsspekingar hafe eige verið aðrer enn skálldinn, hvör þegar þau sáu, að sú örðuga og torlærða speke munde eige 15 auðvellldlega með berum orðum rúm finna hiá fávísium almúga og hanns veikum skilninge, þá fundu þeir uppá það ráð, að þeir so sem innvöfðu og sveipuðu spekinnar kenning í uppdigtuðum dæmesögum og lyga-historium; og þegar almúgafólkinu þótte nú gaman að læra þessar digtaner, þá numde það under eins (þó 20 so sem eckert afvitande) spekinnar og vísdómsins fræðe, sem hulin láu í soddan dæmesögum. Og sýnist so sem þeir merkelegustu spekingar, Pythagoras, Aristoteles, Plato, og aðrer fleire, hafe hier af tekið upphaf síns lærdóms; og að þeirra speke, sem þeir öðrum kendu, hafe ecke verið annað enn soddann fornra 25 dæmesagna rettur skilningur og útpýðing. Nóg eru að sönnu dæmenn, sem þetta kunne að sanna; enn það yrðe næsta oflangt, þaug öll upp að telia. Að eins vil eg á tvö eður þríu minnast. Hvörsu artuglega hafa þeir fareð að útmála heimsins sköpun og fyrsta alldur í þeirre dæmesögu um Saturnum og Jovem! Hvar 30 verður nákvæmlegar fyrer síðner sett tímans og alldanna ásigkomulag, helldur enn í þeirre sömu lýgesögu? So sem þegar Saturnus átte að gleypa í sig alla sonu sína, og spýa þeim upp aftur. Hvað mun það merkia annað, enn að tíminn og tíðin eyðer öllu því, sem í tímanum fæðist og skapast, og kemur so 35 annað nýtt í þess stað, so að eins hlutar undergangur er annars uppkoma. Og (þó kímelegt þyke á að heyra) hvað munu þeir hafa meint með það, að Saturnus hafe gielldt föður sinn himinn, annað en þetta, að eige skapast neiner aðrer hluter af himinsins verkan, helldur enn í öndverðu skapaðer voru? Eða

hvað mun það vera, að elldaguðinn Vulcanus var uppfóstraður af vatna gyðjunum, og þegar hann elldist, þá smíðaðe hann himn-akónginum Jovi reiðarprumur? Sannlega, eige annað en það, að þeir gömlu hafa vilið þar með kienna, að skruggur og reiðarprumur kiaeime af elldi og vatne, þegar elldshiten og 5 vatnskiælann stríðer hvört á móte öðru í loftenu. Soddann lygadæme kynnu að teliast upp hópum saman, með hvörjum þeir gömlu vísendamenn hafa alla náttúruspekina útmálað, og af hvörjum hún er til vor kominn. Ei er minna verðt um það, hvörsu þeir hafa alla siðaspeke og lifnaðarins boðorð í soddann 10 upplognum dæmesögum framsett, so sem þá þeir digta um laun þaug og straff, sem guðerner hafa ýmsum tillagt, um hvað eg vil innan skamms nokkuð meira seigia; enn á meðan vísa eg yckur til Eddu, lesið hana og gaumgiæfeð, og skuluð þier í hinne römmustu Hárslyge og Lokalyge finna hina diúpsettustu speke. 15 Því einginn má vera so ær, að hann ætle þeir gömlu mune annaðhvört siálfer hafa trúað, eða vilið láta trúa þeim lygum, so sem orðinn siálf og frásagnernar hlióða, helldur hafa þeir haft þar under fóligna vísdóms meining. Og hefðu þeir eige þetta bragð brúkað, og tekið aðstoð hiá lýginne, þá veit eg alldrei 20 hvörninn vísdómurinn hefðe plantaður orðið hiá soddann ótömdu og óviðráðannlegu fólke, sem þá var í heiminum.

Nú þykist eg hafa fært sönnur á mál mitt um bóklegar konster og veralldlega speke, hvörsu mikið þær eige mier að þacka. Enn nú kemur efter stærra styckið, og mun yður það öfgar 25 þykia, ef eg get bevísað það sama um hina æðre spekena, sem sumer kalla andlega, og í þeirri grísku latínunne heiter Theologia, hvör eð og so kallast og er drottning allra bóklegra konsta, og þær hennar þernur. Veit eg hún mune reiðast mier og seigia: Hvað kemur þetta mál við mig? eða vill nockur drótta að mier 30 lýge? Það þar um, seige eg; en eg bið orlofs, að meiga seigia friálslega það mier býr innan rífa, því eige er betre sú músinn, sem læðist, helldur enn sú sem stöckur. Enn jafnframt þessu mun eitthvað fyrer verða, að koma fleirum á mitt mál. Fyrst seige eg það óhrædd í alla staðe, að á meðann eirn holddlegur 35 maður er í hreyse (eður helldur að seigia, myrkvastofu) þessa dauðlega líkama, þá er hann af siálfum sier í so megnu villu-myrkre vafinn, að hann eige skilur, hvað guðs er, og það er honum heimska; sannar þetta með mier eirn af yðar eigin

trúnaðarmönnum, er Páll heiter ; hefe eg heyrð hans getið, þó mæli síð að öðru ókenndur. Hier hafa nú þeir fyrstu lærefeður tekið það sama til bragðs, sem nýlega sagða eg um heimsspekana, að þá þeir giörla sáu, að óhægt mundi vera að innplanta í skilning ótaminns og ósiðaðs almúga þá kenningu um guðanna leyndardóma, þá sýndist þeim það hentuglegast að uppfræða fólk með uppdigtuðum æfinntýrum um guðena og þeirra velgiörninga, so að menn, sem fyrer soddann æfinntýrum og dæmesögum fúslega geingust, skyldu smámsaman venjast við að meina og

10 trúa rett um guðina og þeirra náttúru ; og á þennann nátt vissu þeir, sem so lærðu, ecke siálfer fyrr af, enn þeir alla reiðu höfðu lært þessa leyndardóma. Og þetta kölluðu þeir Theologiam mythicam, það er, heilagar eður guðlegar dæmesögur. Soddan eru ótal til, sem bæðe þeir grísku og latínsku hafa samsett, og

15 eru í siálfum sier eige annað enn bara lýge, enn hafa þó samt með þessu lýginnar hulstre eður skurn alla þeirra religion og trúarbrögð, so sem kiarna, inne að hallda. Og ef eg skyldu þær allar upptelia, og með sinne rettre þýðingu útskýra, þá þyrfta eg þar til Nestoris alldur, sem varð 300 ára gamall. Enn so blinder

20 meige síá, og daufer heyra, og dauðer þreifa á, að þetta er einginn hiegóme, sem eg með fer, þá ætla eg að leiða hier til nockur efterdæme. Og fyrst gáed nú að spekingnum Æsopo, hvörninn hann fór að kenna sína theologiam eður andlega speke (sem hiá þeim heiðnu ecke var annað enn um dygðer og mann-

25 koste og þeirra laun), nefnelega, að hann með sínum lygadæmum og fabulis kiende það og innrætte í brióst mannanna, sem aðrer hefðu eige með laungum predikunum og mælskumergð kunnað til vegar að koma. Og hefur hann það í kaupeð fyrer sínar lygar, að aller lesa hann með lyst og fýsn, og nema so af hönum

30 góð heilræðe, og er hann enn á þessum dögum kendur ungdóm-inum í flestum scholum, því menn síá, að ungdómurinn geingst fyrer soddan. Enn hiner, sem með opnum og alvarlegum sannleika kenna, eru valla heyrðer, og það með leiða og trega, og er þá sem vindur um eyrun þióte. Því það geingur oftast so til

35 manna á meðal, sem það geck forðum spekingenum og mælskumannenum Demostheni, að á meðan hann í sinni ræðu var að tala og ráðleggia um alls Gricklands velferð, þá sátu hans tilheyrendur með geispum og fettum vegna lángseme, enn sumer hlupu út, og var þar nær komið, að hann mundi verða að predika fyrer

tómum veggjunum, og hans tilheyrendur mundu eige aðrer verða enn stockar og steinar. Enn sem hann miðt í þessu tók það ráð, að hann skrökvaðe upp lygasögu eirne um asnansskugga, þá þuste allt fólkið inn aftur, og með stærstu gaumgæfne og efterleingingu hlustaðe til, þar til hann feinge þá sögu endað. 5 Soddann lognar dæmesögur eru og ei að eins geðþeckar á að heyra, helldur og eirninn [hafa] þann kraft, að þær hræra og víkia mannanna sinne, framar enn aðrar alvarlegre og berorðare ræður, og hafa undarlega mikla verkun til að áeggja og afráða. Til dæmis : Hvað er kröftugra að hallda mönnum frá ágirndarinn- 10 ar löst, enn það sem þeir gömlu hafa digtað um Tantalum, að vegna þess hann var ágiarn og ómettanlegur í lífinu, þá sie það hans straff í helvíte, að hann vaðe vatnið uppí höku, enn giete þó alldrei druckið, því vatneð flýe frá vörum hans so [hann qveljist] í eilífum þorsta ; og að hann miðt í sínu sívarande 15 hungre síáe jafnan fyrer sier uppreiðt matborð, enn meige þó alldrei þar af neyta. Aðrer meiga ráða mönnum frá ótrú og harðýðge með mörgum greinum úr sinne ritningu ; enn ef eg ætte þeirra málahluta, þá munda eg brúka þar til dæmesöguna af Lycaone, sem vegna þessara sömu lasta varð að úlfe. So veit 20 eg og eige, hvað betur kann að afráða mönnum ofdirfsku helldur enn dæme samen af Icaro, sem flaug ofhátt upp under sólina, þangað til vaxið smelltist, sem vænger hans voru með límder, og hann siálfur datt niður í hafið ; eða dæme Marsyæ, sem villde þreyta hörpuslátt við Apollinem, og varð af hönum yferunnenn, 25 og síðan lifande í eina eik uppheingdur og kvikur fleiginn. Soddann hefur á fyrre öldum vereð máte og meðal að útbreiða religionem og trúarbrögðenn, ásamt góða siðe og mannkoste að kienna, enn aftra löstum og ósiðum. Siálfer lærefeðurner lasta þá, sem á síðare tímum hafa af þessum dæmesögum giörðt 30 hiátrú og óvana ; og hafa þeir sannarlega sieð, að í þeim sömu digtunum hefur í fyrstu hulinn verið riettur og góður lærdómur ; enn þótt síðan heiðingia á meðal være illa með hann farið, það var eige siálfra dæmesagnanna skulld eður löstur.

Ef þier nú seigeð, að eg hróse mier af villu heiðinna manna, 35 sem einginn riett trúarbrögð haft hafe, þá svara eg fyrst, að það er eige mier að kenna, þótt þeir fære illa með þessar lygasögur, í hvörjum þó so mikið gott var hulið, því annað er riett brúkun, enn annað vanbrúkun. Er það og sannast að seigia, að einginn



hlutur under sólunne er so góður, að eige meige hann misbrúka. Enn ef þier framar á þessa standið, þá bið eg yður að erta mig eige upp, so eg tale um siálfs yðar theologiam og andleg fræðe, því við það ætlaðe eg leingst að hlífast. Enn fyrst eg þar á 5 minnist, þá má eg spyria : Hvað er það, að þier tilleggið guðe augu, eyru, naser, munn, hendur og fætur, og aðra lime, eins og holldlegum mönnum, þar guð er þó eirn ande, enn ande hefur eige holld nie bein, sem þier siálfer viteð og meðkienneð. Þess vil eg og spyria, hvört þær mörgu efterlíkingar, sem í Ritning-  
10 unne standa, mune so í sannleika skieðar og passeraðar vera, sem þær eru sagðar og fortaldar. Jeg þeige nú um það, hvörsu oft þeir andlegu taka þá heiðnu til vitnis um sinn lærdóm, þá hina sömu nefnelega, sem allann sinn lærdóm höfðu byggt uppá þær lognu dæmesögur, um hvörjar eg nýlega talaðe. Þier munuð  
15 (kannskie) seigia, að þetta hlióte so að vera, og því verðe ei öðruvís fyrerkomið. Það hið sama þyker mier vænt um, og það er það sem eg vil bevísað hafa, að soddan heilög lýge sie nauðsynleg. Enn það vitið þier siálfer, að því nauðsynlegri sem einn hlutur er, því dýrmætare og verðugre er hann. Ef yður nú so  
20 líkar, þá vil eg seigia yður eina litla frásögu, sem nockuð kemur við þessu efne. Maður nockur spurðe klerk eirn líttlærðann, en þó skynugan og málhvatann, í hvörre bók hann visse mesta lýge vera, og meinte hann munde til þess taka annaðhvört Eddu, eða Homerum, eða jafnvel Æsopum, eður einhvörn af þeim gömlu  
25 lygaskáldum. Klerkur liet sier eige bilt við verða, og mællte : Það skal eg strax seigia yður. Jeg hefe alldrei nockurs staðar sieð nie heyrt stærre lýge helldurenn í Bibliunne og það í siálfum kiarna guðspiallanna, það er handbókinn vor, sem biskuparner fá oss prestunum að lesa og útleggia fyrer söfnuðenum. Hinn  
30 er spurðe varð hissa við þetta, og meinte, að klerkur munde afsinna orðinn ; og um síðer sagðe hann : Fyrer hamingiunnar skulld, það mætte eg vel vita, hvar nockur lýge stendur í Bibliunne. Margt kynne eg nú til þess að tína, svaraðe klerkur, en þó vil eg að sinne alleinasta á eitt minnast. Gyðingar sögðu  
35 við frelsara heimsins : Vier seigium vel, að þú ert samverskur, og hefur diöfulinn. Það var hin mesta höfuðlýge under sólunne ; og þó stendur þetta í Jóhannis guðspiöllum. Þann annann stansaðe, því hann gat eige haft á móte þessu. Enn yður mun samt eige stansa (vænte eg), helldur munu þier svara mier því,

að þetta sieu eige síálfs skrifaranns orð, helldur hafe hann þetta  
 efter öðrum, enn samsinne því eige. Þar til svara eg so, að það  
 veit eg vel, að hann hefur þessu eige upploged; enn eg meina  
 so, að være lýginn so ill og vond, sem hún er sögð, þá munde  
 hún allrei vera innfærd í so merkelega bók, sem Bibliann er; 5  
 hellst með því síálfur Páll (hvörn eg áður nefndt hefe) seiger,  
 að ósæmelegur lestur skule eige heyrast eður nefnast góðra manna  
 á meðal. Hier varðar mig eckert um, hvað almenningur seiger,  
 og hvörsu hann lastar lýgena, og jafnvel síálfer þeir, sem allra  
 giarnaster eru til að liúga, því að þar ríður eige minna á, hvað 10  
 merker þeir eru, helldur enn hvað marger, sem eirn hlut frambæra.  
 Og so þier nú síáed, að mig vantar eige þetta til míns máls, að  
 ypparleger og merker menn sieu mier fylgiande, þá vil eg telia  
 upp með leyfe yðar nockur dæme, eige Óðins nie Ása, sem þier  
 kannskie til mín ætleð, helldur þeirra, er þier kalleð sannhelga 15  
 menn vera, og sýna yður berlega, hvörsu þeir hafa hiálpað sier  
 við lygena í sínum stærstu nauðsynjum. Breyte eg í þessu efter  
 góðum og kiænum talsmönnum, sem plaga að yfervinna sína  
 móttstöðumenn með þeirra eiginn ástæðum.

Ber eg þar nú fyrst niður, sem að er hinn mikle maður 20  
 Abraham, chaldverskur að ætt, hvörn þier kallið föður eður  
 foringia trúaðra manna, það er, að mier skilst, góðra og dygðugra.  
 Það er mier með rökum sagt, að þá hann var í einu framande  
 lande útlægur með konu sinne Sáru, þá rataðe hann í þær herkjur,  
 að hann måtte óttast, að kongurinn í landinu munde brenna fyrer 25  
 fríðleik konu sinnar, og láta sig so myrða, ef hann visse, að  
 hann være hennar egtamaður, so kongurinn kynne því helldur  
 með frelse yfer hana að komast. Hier visse nú þesse góde faðer  
 eckert annað til ráðs, enn að seigia konu sinne, að hún skylld  
 seigiast vera hans syster, þvert á móte því sem í raun rettre var, 30  
 því hann sá það í hende, að giæte hann eige með þessu bragðe  
 fríað hana frá spíallan kongsinns, þá munde þó samt sínu lífe á  
 þann hátt óhætt verða; hvað og eirninn skieðe. Og þennann  
 hnykk brúkaðe hann ei að eins einu sinne, helldur í heilar tvær  
 reisir. Þótte hönum það og eige nóg að skrökva síálfur, nema 35  
 hann vende konu sína á þá sömu list með sier. Og í þesse síns  
 föðurs fótspor hefe eg heyrt, að Isaach hafe eirninn geingið sem  
 góður niðie, þegar eins var fyrer hönum ástaðt.

Hvað skal jeg nú seigia um þær dygðugu yfersetukonur í  
 Ægyftalande? Hvörjar að, þegar so var, að konguriun hafðe 40

befalað að myrða öll sveinbörn ebreskra manna, og einginn annar vegur var til undan því að komast, þáugu þær að konginum, að þær ebresku konur være so lífhraustar, að þær fædde börninn áður enn yfersetukonurnar kizeme að, og være þá búnar að  
 5 skíóta þeim undan; hvað bæði var í siálfu sier lýge, og það þyngra var, á móte siálfu æðsta yfervallde loginn. Enn ei að síður er þeim góðu konum hrósað þar fyrer af hvörjum manne; og það meira er, þá er skrifað, að guð hafe þeim það siálfur ríkuglega launað, og uppbyggt þeim hús, það er, ávaxtað þær  
 10 með lífsávexte og nógum nægtum. Því hann sá mörgum saklausum barnakindum vera hiálpað þar með frá dauðanum, sem annars hefðu mátt tímannelga fortapast; því hvað munde sá týrann hafa skeytt um auðmiúkar fyrerbæner eður um tár mæðranna, eður vein ungbarnanna, sem á síðann eige neitt  
 15 agtaðe Moysen, hvörn hann þó visse og þeckte af siálfum guðe sendann vera? Það eina þore eg að seigia, að so marger af þessum sveinum, sem undan varð komið, hafa eige haft orðsök að álasa stórum lýgenne, þá þeir komu til vits og alldurs, með því þeir voru siálfer með soddann meðale frá dauðanum frelsaðer.  
 20 Enn þar eg nú minntist á Moysen, þá er og so nockuð um hann að seigia, því þá hann hafðe í sinne að útleiða Ísraelsfólk af Ægyptalande, og frá kongsins týrannaskap það að frelsa, þá bað hann konginn að lofa sier og því út á eyðemörku um 3 daga til að fórnfæra, og lietst so strax munde aftur hverfa, þá hann þó  
 25 hafðe sett sier, að færa fólkid aldeilis í burtu og aldrei aftur að koma. Vænte jeg hann hafe þá rankað við, góða manninn, með hvörju bragðe hann siálfur hafðe áður frá lífsháskanum frelsaður verið.

Enn er eitt stórmerke, sem alldrei mun niðre liggia, sem er  
 30 innleiðsla þess sama fólks í Canaanslandið góða; og veit eg nockuð að seigia, hvörninn það geck til; enn þier skuluð siálfer um það dæma. Foringe þeirra, Josua að nafne, hafðe sendt undann niósarmenn nockra til að vita, hvörninn ástaðt være í landenu, so hann kynne að haga sier þar efter. Þesser komu til  
 35 konu nockrar, Rahab að nafne, sem sumer kalla lausakonu, enn lærðu mennerner seigia mier hún hafe vereð ein ærleg giestgiarfara kona. Það gillder mig nú einu; enn hitt veit eg, að þá hún visse, að ef innbyggjararner hefðu til þeirra spurt, þá munde þeir eige lífs undann sleppa, og læge við siálfa garða, að eige

yrðe meir af innleiðslu fólksins, þá rende hún þeim í feste af múrnum, og það þá felast í fiallinu fyrir ofann bæinn um 4 daga. Enn sem hiner aðkomu, er þeirra leituðu, meðkende hún að vísu, að þar hefðu komið ókunniger menn í hús sitt, enn skrökvaðe því til, að hún hvörke hefðe þeckt þá, nie neitt við þá talað um 5 þeirra erende, og að eige visse hún, hvað af þeim være orðið. Enn með þessare lýge frelsaðe hún ei að eins líf niósnaðanna, helldur og útvegaðe sier og öllu sínu hyske frið og frelse á síðan, þegar borginn var inntekinn, og það enn þá meira var, hiálpaðe Josuæ að innfæra fólkið í landið; og munde það þá fallega farið 10 hafa, ef hún hefðe eige sagðt nema sannleikann eintómis.

Minnast verð eg líka á David kong; er það halldið, að hann hafe eckert illmenne verið. Enn þó giörðe hann það [samt] sem áður, þegar hann var í mestu mannhættu, og flúðe til Achis kongs, að hann lietst vera óður og galinn, froðufellde og rak 15 höfuðið í dyrustafena, eins og ær maður; eins og það være eige nóg að liúga sier upp sótt og afsinnu með orðum einum, nema útvortis hegðuninn kiæme þar til líka. Heyrt hefe eg aðsonnu, að hönum hafe nockuð áorðið um daga sína, enn eige er þetta þar með talið, og alldrei helldur lagt hönum til lýta. Jeg þeigi 20 nú viljande um Chusai, sem lietst fylgia Absalone, enn vera á móte David, hvað öllum Gyðingalýð varð fyrir bestu. Jeg sleppe og að tala margt um konuna í Bahur, sem geymde Jonathan og Achima í brunninum, og sagðe þeir være komner yfer um vatnið; ellegar um Judith, sem með sinne klókre digtan fríaðe 25 allt sitt föðurland frá Holofernis hende. Ei skal eg helldur leggja mikið til Páls, hvör eð þegar hönum einu sinne sinnaðest við biskupinn, og kallaðe hann kalkaðann vegg, þá forsvaraðe hann sig með því, að hann hefðe eige vitað, hvör hann var, þar hann var þó auðþecktur af búnaðinum, og sat þar að auke opinnberlega 30 í andlegs yferdómara sæte. Eða þegar hinn same Páll skauts sier undann með því, að hann være innfæddur rómverskur borgare, þar hann var þó Gyðingur að ættum, fæddur á eyunne Tharso, sem liggur í landenu Cilicia, langt austur í heime. Þessu öllu og öðru fleira seigist eg viliande sleppa, því eg óttast, að þier 35 munuð geispa af langseme, ef öll dæminn skylde upptelia. Enn hier af meige þier síálfer ráða, hvað marger verið hafe á ýmsum öldum heimsins, og það þó góðer menn, sem með síálfum sier hafe kveðið under þessa vísu:

Heilög lýgenn holl og merk, hún hiálpa má,  
þá skal liúga litlu við, ef liggur á.

Langt er það nú frá mier, að eg laste þessa góðu og frómu menn, helldur hrósa eg þeim fyrir þesse sín klókinde, og álykta af þeirra dæmum, að lýginn sie eige so ill, sem almenningur seiger, helldur þörf og nauðsynleg, og jafnvel lofleg, sie hún riett og hentuglega brúkuð. Því það vitið þier siálfer, að hvað sem í siálfu sier og sinne náttúru er illt, það kann alldrei og hiá aungvum gott að verða, eins og elldur kann eige að vera kalldur, 10 og vatnið eige þurt, á meðan það er og heiter vatn. Jeg sagðe lýginn være lofleg, enn það lagðe eg til, ef riett og hentuglega være með hana farið ; því um hennar misbrúkun að tala, á eige hier heima. Það er og sannast, að einginn konst er so góð og gagnleg, að misbrúkuninn giöre hana eige skaðlega. Pvert á 15 móte, so sem það, að því hvítara sem línið er, því stærre sýnist á því bletturinn, og lítil varta óþrýðer fríðt andlit, so er því og so háttað, að þær bestu og ypparlegustu konster verða ei að eins óþeckar, helldur og so mjög skaðlegar af misbrúkuninne. Og so sem það, að rósinn vex eige nema meðal þyrnanna, so er og 20 allt, hvað ágiætt er, umgirðt með aðskilianlegre vanbrúkan, og verður því varlega með að fara. Eða mun nockur seigia, að elldur og vatn sieu þar fyrir óþörf mannlegu lífe, að marger fá af þeim skaða uppá góðs, líf eður lime, vegna sinnar eiginn vangætslu. Af loftinu taka menn andardráttinn, og án þess kunna 25 hvorke þeir nie nockur skiepua að lifa. Enn þegar loftið spillist, hvað stórar drepstóttir og skiað mannföll munu þar af orðsakast ? Sama er um þetta efne að seigia, að lýginn rett brúkuð er í siálfre sier góð, enn vanbrúkuð kann hún skaða að giöra. Og hier af kemur það, að yfervalldeð straffar þá sem liúga, ecke 30 vegna þess að þeir liúga, helldur af því að þeir liúga óforsíállega og heimskulega, eður jafnvel skaðlega. So giörðu þeir í Persia sem höfðu þaug lög, að hvör sem þrisvar varð fundinn að lýge, hann mátte alldrei tala eitt orð upp þaðann ; enn hvörsu oft sem nockur laug, ef það komst eige upp, þá lögðu þeir þar til alls 35 eckert. Álfka sem það geck til hiá þeim í Ægyptalandi um þiófnaðinn, að þar var ei alleinasta leyfelegt, helldur og so loflegt halldið, að stela á laun ; enn fyndist nockur í siálfu þiófnaðarverkinu, þá var hann hörðum refsingum undergefinn. Giörðu þeir vísu menn þetta þar fyrir, að þeir vissu, hvað mikið

gagn kjaeme þar af, er sú kunst være rett brúkuð og forsiállega, hvað þeir og einatt feingu að reyna, jafnvel þótt það gagn, sem af þjófnadinum er að vænta, sie lítið hiá því sem af lýginne kemur.

Nockuð þykist eg nú hafa tilgiörðt að seigia yður frá kostum 5 og notum lýginnar, enn þó er það enn nú valla hálfnað. Og er það nú þessu næst, að hvað sem ágiætt, hvað sem glysllegt, hvað sem lystelegt er í heiminum, það er allt saman til hópa lýginne að þacka. Siáeð og virðeð fyrer yður so margar ypparlegar byggingar ; siáeð þær pregtugu og mikilfeinglegu borger ; siáeð 10 þær veglegu kyrkiur af múr og marmara byggðar ; siáeð þá háreistu turna, sem mæna upp í skýenn. Siáeð þá prýðelegu klæðadrägt fmsra þjóða með öllum sínnum gimsteinum, gulle, silfre, silkes og flöyels búninge ; siáeð í einu orðe allt það kostulegt, sem mannlegt hugvit hefur kunnað upp að þeinkia 15 og konstinn að tilbúa. Allt þetta være hvörge að finna, ef að lýgin hefðe eige innkomið í heiminn ; því að þá hefðu menn lifað eins og villudýr á mörkum úte, so sem í Paradís forðum, og hvorke brúkað hús nie klæðe, nie neinar byggingar. Sama er að seigia um þaug merkelegu og yfervættis prýðelegu monu- 20 ment yfer gröfum konga og fursta, og annara stórhöfðingia. Því að hefðe ecke lýginn komið í Paradís, þá hefðe einginn dauðe verð, enn hefðe eige dauðinn innkomið, þá væru eige helldur þesse monument uppbygð. Veit eg, að þier seigist hafa mist meira fyrer lýgina enn þessu svare, þegar þeir fyrstu menn 25 urðu að fara á vonarvöl úr Paradís. En eg svara : Yður munde hafa leiðst um síðer að vera sífelldlega í þeim garðe, og hafa einginn umskifte, helldur alleinasta að verða allann yðar alldur að una yður þar við jarðar grös og eika ávexte, því leiðist hvað sem leinge er, sem forn málsháttur hlióðar. Enn nú er eige hætt 30 við því, að mönnum leiðist sælgætið, vegna þess það er so sialldfeingið. Því að so sem það að hungrið er hið besta kríðerí, og giörer alla fæðu velsmackande, og so sem það að eirn fátækur öreige gleðst meir af einu fimm álna virðe, sem hönum er giefið, enn hinn fullríke af allre sinne aleigu, so gleðiast menn nú meir 35 af því litla sælgæte, sem þeir nióta og torfeingið er, helldur enn ef þeir ætte það jafnan víst, og sætu jafnan í vellystingum upp under eyrun. Og ef þier vilieð eige trúá mier til þessa, þá packið yður upp til sveita, og lærið þetta af kotbændum. Hvað

er lystelegra en gott og fagurt sumar? Þó gleðst bóndinn hvörge nær so miög við sumarið sem hann gleðst við það, þegar hann hefur vel heyað á haustinn; vegna þess, að sumarið er alltið víst efter veturinn, enn gott grasár er óvíst, og kemur eige ávallt að höndum. Og fyrer allar þessar greinar er það mier að þacka, að menn hafa eige so yferfliótanlegt af sælgjætinu, að þeim þurfe það að leiðast, eður við því að væma.

Nú er að tala um siálf t mannlegt líferne og innbyrðis umgeingne í þessum heime. Og er það fyrst í þessare grein, að það er inngesið og meðfæðt mannlegre náttúru, að tala hvör við annan, bæðe sökum þarfenda og skemtanar. Skule þetta nú verða til nockurs inndælis, þá þurfa menn að vera friálser í tale sínu, seigia hvað sem fyrer verður, tala um hvað skeður út um býenn hingað og þangað, og stundum disputeru um heimuglega hlute, sem í náttúrunne eru fólgnar, og má þá eige færa fingur út í hvört orðið, nie allt á band festa. Ef þar kemur nú einhvör að samtalinu, sem er of sannsögull, og aungva lýge getur liðið, þá giörer hann strax barn í sögunne, sigtar hvört orðað, og seiger: Þetta er ecke satt; það lýgur þú; þetta veit eg betur, og annað soddan; og fyrer soddan sannendamönnum meiga menn hvörki mæla nie tala, lesa nie skrifa, hósta nie hrækia, og jeg hafðe nærre sagt et cætera. Þar af kemur sundurlynde, þrætur og kíff, og stundum högg og mannslag, að sumer menn í heiminum eru so hótfyndner, að þeir geta eige liðið, þótt smálýge mætte í bland flióta, og játar so einn, er annar neitar, þangað til mikill elldur verður af litlum neista. Það fá þeir að reyna, sem bækur skrifa, og láta útganga; því strax sem nockuð þess háttar kemur í liós, þá er strax einhvör til reiðu, að finna að og skrifa á móte og jafnvel hrakyrða höfundinn siálfann. Þá skrifar hvör á móte öðrum í þúsundasta lið, og vill halda sínu framm, sem kannske er aungvu betra enn hins, þar blindur er hvör í siálfs sín[s] sök. Ofmörg eru dæminn hier til, að hinn stærste óróe hefur komið af einu eður tveimur orðum, og jafnvel í religions þrætu; so sem þegar öll Norðurhálfann, og meira til, var uppvægð út af þeim tveimur smáorðum af og fyrer; og enn nú í dag er nóg stríð um þaug orð í, með, og under, so sem einhvör lærður maður hefur á sinne tíð klagað yfer og sagt:

*In, cum, sub, totum turbant monosyllaba mundum.*

Í, með, og under allann heim

40 uppæser nú í flokkum tveim.

Um þetta, sem á nockru ríður, vil eg eige margt tala ; enn það seige eg, að fyrer almennilegs friðar og rósemdar sakir være það betra, að sigta eige so smátt hvört orðið, hellst þar menn í þessu lífe vaða aller í villu og svíma, og síá að eins í speigle og ráðgátu, sem þier síálfer seigeð, enn það heyrer alleinasta guðes og þeim ódauðlegu öndum, enn eige manneskiunne til, að aðgreina rett frá raungu, so sem skálldið Palingenius hefur merkelega þar um kveðið. Hvörsu langtum inndælara líf hafa þeir, sem tala og ræða allt hvað fyrer verður, og mæða eige síálfa sig um hóf framm í því að grufla ofdiúft efter sannleikanum, eður að rann- 10 saka sanninde í annara manna orðum, láta helldur allt vera sem vera vill, giöra sier eige samvitsku af neinu, og fara so án allra umsvifa og útedúra beint inní Valhallar sælu. Hier af kiemur það, að sá er valla nockur, sem eige samsinne því, að það sie stundum gott, að seigia eige allann sannleik ; so sem á meðal 15 annara er einn (hvörn eg fyrer skemstu nefnde), [er] setur sig allstaðar í sinne bók haturlaga uppá móte lýginne, enn kemur þó um síðer til síálfs sín, og giörer þá meðkenning, að hann seiger : Trúeð mier, það er stundum skaðlegt að fylgia sannleikanum. Enn það sem hann seiger, að sie stundum, það vil eg seigia, að 20 sie oftast, og náe til allra stietta. Og so eg þetta bevíse, þá vil eg taka til á þeim hæðstu, og spyria fyrst, hvað er það sem viðheldur keisara, konga, og annara stórhöfðingia hátign og virðingu, annað en þeirra háu og blómlegu titlar, sem uppfundner eru til að giöra háa meining og ótta fyrer þeirra magt í under- 25 sátanna brióstum, án hvörra titla þeirra virðing være lítil eða einginn. Nóg er eg vön að hafa dæminn til, og mun so enn vera ; enn eg vil ecke nema fáein upptelia. So sem er það, að páfinn í Róm á að kallast allraheilagaste faðer, allrasælaste faðer, þar hann so sem hvör annar er þó margsyndugur, og mætte með 30 David játa, að sínar synder sieu uppgengnar yfer sitt höfuð ; og einginn kann að seigiast sæll fyrr enn hann er andaður, ef Soloni spekinge má trúá, og ætla eg það sie óhætt í þessu efne. Í sama máta á keisarinn að kallast hinn óyfervinnanlegaste, kongarner hiner stórmegtugustu ; og forstiörnarmennener í Hollande vilia 35 eige vera minne, og láta sig kalla hámegtuga herra ; þar þó aller menn eru sem vatnsbóla, duft og aska, og allt hold er sem visnað hey, sem einhvörs staðar stendur skrifað. Forstiórar og læremeistarar safnaðanna eiga að kallast hávíser, hálærðer, og so



frammeftur götunum ; og þeir sem veraldlega speke stunda, eru oft kallaðir Pansophi, eður allt-skyniandi, þar þó öll mannleg vitska er fyrir guði (það er, í ríttre raun og sannleika) eige annað enn ídel heimska, skuggsiá og draumarugl nockurt.

5 Eínginn er sá, allt ef hann hefur eige verið dæmdur ærulaus á þíngi, að ei sie kallaður góður, frómur maður, þar þó einginn er góður nema guð eirn, sem bókin vottar. Það er nú mín full alvara, að eg lasta eige þessa titla, helldur meina þá nauðsynlega vera, so leinge sem í leikspile þessa heims eru ýmislegar persónur

10 og embætte, og þeir giöra hvorki ríett nie forsiállega, sem af þeim draga. Enn vilje menn þetta ríett álíta, þá eru samt soddan forblómuð fegurðar nöfn, sagðra orsaka vegna, eige annað enn bara lýge ; eður ef þier viljeð helldur, að eg brúke hier til Salomons orð, þá eru þaug hiegómans hiegóme, og allt saman er

15 það hiegóme. Og legg eg nú enn under yðar úrskurð, hvað miked þeir eige lýginne að þacka, hvörra öll tign og metorð af henne hanga.

Með lýginnar tilstyrk er og það marghöfðaða villuðyr, sem sumer kalla alþýðu eður almúga, í fyrstu tamið og siðað, lög

20 útgefinn, lönd byggð, yfervöldinn sett, og stiórnuarhættir stiftaðir. So giörðe sá víse kongur Numa Pompilius, sá er fyrstur gaf mönnum lög og rettinde í Rómaborg, að uppá það hans lög hefðu því meire myndugleika, þá laug hann því upp, að hann á næturnar samreckte gyðjunne Ægeriæ, og lærðe af henne sína

25 setninga. So giörðe Minos, sem var kongur í eynne Krít, eirn strangur og ríettvís herra, að hann á níunda hvörju áre fór eirnsamann niður í hellirsgíá nockra, og lietst fá þar vitraner og opinberaner af Jove um það, hvör lög hann skyllde setia, og hvörju umbreyta ; hvað eð aflaði hans lögum mikils myndugleika,

30 og giörðe fólkið hönum undergiefið. Eins giörðe hinn víse Lycurgus, að hann sagðist hafa feingið sín lög hiá vísdóms guðinum Apolline siálfum. Að eg nú eige tale margt um það mikla líós þess rómverska velldis, Scipionem Africanum, hvör eð nær hann hafðe eitthvört vigtugt erende að útrietta föður-

35 landsins vegna, þá gieck hann ætíð fyrst inn í kórinn á mustere Jovis, so menn skyldu trúa, að hann være af siálfum Jove fr]æddur, og hans befalingar því framar agta. Enn hvað mun eg telia margt upp af þessa ? So eru í einu orðe allar ríkisstiórner og öll lög uppkominn, og með þessu móte staðfest. Mann hefe

jeg fyrer mier, sem er Plato, hinn vísaste allra Grikklands spekinga, hvör eð í sinne bók, sem hann hefur skrifað um stiórnarháttuna, meðkenner, að fávís og ósiðaður almúga sollur kunne eige að stiörnast án soddann klókinda og nauðsynlegra lygabragða. Og sama er að seigia um trúarbrögðinn hvar á áður 5 hefur minnst verið.

Það sama sem eg hefe nú sagðt um þau hæðstu stiórnavöldinn, það kann og að seigiast um þau lægre. Því þar er eckert það embætte, sem nockur vande fylger, að það þurfe ecke að brúka klóka hnycke og sling vielabrogð oft og ósialldann, efter því 10 sem það almennilega orðtæke hlióðar : Hvar sem leonshúðin hröckur eige til, þar skal sauma við refsbelginn ; það er, hvar sem maður eige kemur sinne ár fyrer borð með opinnberre magt og afle, þar skal maður brúka vígvielar og leynebrögð. Og þar fyrer þegar Homerus vill útmála sinn Ulysem so sem hinn 15 forsiálasta og margreyndasta stiórnarherra, þá útmálar hann hann under eins so, að hann hafe verið hinn útslungnaste viela og lyga smiður ; so það er síðann komið í málshátt, að þegar menn tala um nockra stóra og merkelega lýge, þá kalla menn það Ulyssis lýge. Og bregðst mier þá, ef að vigtuger og örðuger 20 hluter, sem mikil magt áliggur, so sem ráðgiafer, sendifarer konga á millum, samningar, sáttar og friðar giörðer, og annað þvílíkt, er feingið öðrum í hendur að útretta, enn þeim sem eru leikner í aðskiliannlegum soddann brögðum, og kunne vel að hafa um hönd hulda lýge, og koma so sínum mótstöðumönnum 25 í snöruna, fyrr enn þeir skilia eður afvita. Það lieku þeir Rómveriar, þegar þeir sendu til Antiochum kongs eirn soddan talsmann, hver eð bauð hönum til samnings hálfann sinn skipaflota, sem Rómveriar höfðu frá hönum tekið, þar þó þesse helmingaskifte voru so á sig kominn, að þeir ætluðu að saga öll 30 skipinn miðt í sundur, og bióða so konginum annann part sierhvörs skips, sem alldrei skylldu koma hönum að gagne. Og sannast hier máltak eins merkilegs keisara, sem um soddann var kunnigast, að sá kann eige að ríkia, sem eige kann að svíkia. Enn þetta nær eige að eins til þeirra, sem öðrum eiga að stiórna, 35 helldur og til allra manna. Hvör er siálfum sier næstur, og eirn hvör veit siálfur best, hvað hönum býr í sinne, og er eige skyldugur að seigia það öðrum, helldur má hann, nær þörf giörist, seigia annað enn hann meinar ; því ef nockur úteys öllu

sínu vite í annars barm, hann verður siálfur snart vitlaus. Guð hefur eige gíefeð mannum glugg á brióstið, so hvör einn kunne að síá, hvað hönum býr innann rífa; því hann visse vel, hvað nauðsynlegt það være, að sierhvör hefðe sína þánka hiá siálfum sier. Og ef öðruvís være, so hvör visse annars þánka, ráð, og áform, þá munde heimurinn snart eyðast, því hvör yrðe þá annars böðull og diöfull. Það er að sönnu so, að marger hrósa þeim einföldu, hiá hvörjum hiarta og munnur fylgiast að, og verða samhlióða; enn eg þore að seigia, að sá er einginn, sem vilie láta aðra allt með sier vita. Jeg heyre vel, að Homerus seigist hata þá eins og siálft helvíte, sem hafa annað bert á tungunne, enn annað huleð í þákanum. Enn jeg, og aller góðer menn með mier, hötum þá sem eru so opner í sier, að þeir slaðra upp úr sier allt það, er þeim býr í þánka. Enn um Homerum er það að seigia, að hann hinn same, sem þetta kvað, seiger bæðe guðunum og góðum mönnum margfallda lýge uppá, þó siálfur líúgande.

Nú er þar að komið, að eg á að fara að bevísa það sem eg fyrer skömmu sagðe, að mannleg umgeingne kunne eige vel að viðhalldast án allrar lýge, og er eg búinn að færa þar til nockur rök. Enn hier kiemur enn nú meira á efter. Heyrt munu þier hafa nefnt siálfhælni og yfirlæte, og skuluð þier það fyrer víst vita, að þessar eru eige hinar síðstu lýginnar tegundir, hvað siálfur Aristoteles spekinganna foringe með mier vitnar. Enn það skeður þá, þegar maður annaðhvort læst hafa það til að bera, sem hann aldeilis eige hefur, eður og giörer meira af því sem hönum er til lista lagt, helldur enn það í siálfu sier er. Og þetta selger spekingurinn eige að sie illt, helldur hiegómlegt. Enn á eg að trúá því, að það sie hiegómlegt, sem so marga lítilmótlega hefur tigna giört, og sett þá á meðal herra og höfðingja? Enn þetta tekur þó so víót og breiðt, að eg þykist vera viss um, að það sie öllum mönnum af siálfre náttúrunne inngefið. Jeg tala hier eige að eins um það yferlæte, sem skieður með orðum, sem menn almennelega kalla gort, raup, eður annað soddan, heldur og eirninn það sem skeður með frammganginum, hegðaninne, klæðaburðinum, og andlitsins umbreytingu. Og er nú sá einginn, að ecke skicke sier öðruvís í öllu þessu á mannamótum, helldur enn þá hann lifer heima fyrer siálfan sig, so menn skule ætla hann mune alltíð eins lifa. Og er þetta ein ærleg og

sæmeleg lýge. Þegar menn koma annara á meðal, þá eru tekin upp þau bestu og skickanlegustu klæðe, sem til eru, á hvörjum síást skule annaðhvört tign eður metorð, heiður eður lærdómur þess sem þau á sier ber ; og má so oft síá einn blóðgírugan Antipatrum under einu hvítu meinleysisklæðe. Enn það er þó 5 máltæke, að klæðinn giöra manninn ; og það annað, að so er hvör kvaddur sem hann er klæddur. Og er það sannast, að sá er riett halldinn ósvinnur búre, sem eige helldur sier nockuð til á mannamótum efter sínum efnum. Enn sem maður kemur heim aftur til síálfs sín, þá má leggja af þenna fordilldar búnað, 10 og þar siest maðurinn so sem hann er, því yferhöfninn er þá burtu. Nú er þetta eige einasta sagt um klæðabúnaðinn, helldur og alla útvertis hegðan ; því að augunn, ennið, og allt andlitið liúga oftlega, sem eirn merkelegur spekingur sagðe með sömu orðum. Það er meininginn, að það er nú hinn æðste móður, að 15 láta hrucka ennið og giöra sig alvarlegann, so menn skule ætla, að þar gange eirn rögsamlegur maður, sem eckert hafe með veralldarinnar látalæte að giöra. Sumer giöra sier upp hraðlegt gaungulag, eins og sagt er, að Alexander mikli hafe haft, so menn skule ætla, að þar sie under Alexandri brióst, þor, og 20 hugprýðe. Aðrer setia sier hægann og hæversklegann gang, so menn ætle þá vera stöðuglynda, frammsýna, aðgiætna og forsiála. Enn hvörninn það er á sig komið hið innra hiá þeim, meiga þeir síálfer best vita. Enn hier tala eg eige um þá, sem þetta og þvílíkt hafa af náttúrunne, helldur þá, sem það giöra 25 sier af eintómis skrópum og yferlæte, hvörja eg þecke flesta vera.

Hier næst tel eg smiaðurhrósun við aðra, vegna skyllidugleika ; því að so sem síálfhólið lýgur sæmdum uppá sig, eður eykur þær, so giörer og smiaðraninn við aðra, að hún seiger þeim uppá þá koste, sem þeir ecke hafa, eður giörer ofmikeð af þeim ; og er 30 hvorttveggia innefaleð í hóle og hrósan þeirre, sem yfer máta geingur, og blönduð er með lýge. Nú er smiaðraninn sú hin sama, án hvörrar einginn er halldinn í neirnre manna tölu. Hún er sú glansandi silfurfeste, sem þeir gömlu hafa sagt að næðe af jörðu til himins upp, því hún samteinger það lægsta við það 35 hæðsta, þá fátæku við þá ríku, þá ótignu við þá eðalbornu. Hún er sú sem samteinger vinena sín á mille, og helldur þeim so samteingdum kiærleikans bande. Í henne er innefalinn so nær öll mannleg umgeingne og samkvæme, og hvörjer sem þessa

konst kunna, þeim er af öllum hrósað, þeir eru kallaðer kurteiser, hæfersker, velsiðaðer. Þar á móti, þeir sem kalla það svarta svart, og skarnið skarn, og kunna eige að smiðra, heildur seigia allt, sem þeir meina, þeir heita rustar, kotbúrar, skiftingar, 5 fantar, eður að minnsta koste plumper og ósvinner gantar. Að þeim blístra menn og fetta fingur, hvar sem þeir verða á veige. Eða mun eige so vera sem eg seige? Þá rangminner mig, ef eg hefe ecke siálf sieð þettað. Trú mier, hvör sem þú ert af lágu stande, kunner þú eige að seigia það svarta hvítt og það bogna 10 riett, og blása heitu og köldu af sama munne, og það so í lage fare, þá muntu alldrei komast í bland hárra manna, og alldrei svinnur maður halldinn vera. Og hvað margur má sanna það, sem Aristippus sagðe forðum, þegar Diogenes ávitaðe hann fyrer það, að hann smiðraðe fyrer týranninum Dionysio: Ef þú 15 Diogenes (sagði hann) visser að brúka riett kongana, og skicka þier hiá þeim, þá þyrfter þú ecke að eta hrátt kál á deige hvörjum. Jeg hefe siálf þeckit eirn frómann og upprigtugann mann, sem einginn kunne neitt illt um að seigia, þar með sæmilega lærðann og skynsamann, enn var einfalldur og frábitinn 20 allre smiðran; var hann þar fyrer lítils metinn, og hieilt sig oftast heima. Nú bar so til, að einhvör nábuanna giörðe eitt kostulegt gestaboð, efter sínum efnum, og bauð þar til allmörgum úr nágrennenu. Strax spurðe eirn af gestunum, fyrer hvörja orðsök hinn var eige kominn? Húsbóndinn svaraðe, sier hefðe 25 eige sýnst að bióða hönum. Því so, sagðe gesturinn, þar hann þó er eirn frómur maður, og kynne að gleðia samsætið með sínu viturlegu samtale. Það er að vísu so, svaraðe húsbóndinn, enn hann er riettur ruste, því hann seiger allt það hann meinar, og gefur aungvum gyllingar orð. Þessu samsinntu aller hiner, og 30 kváðu soddann menn ei hæfa til samsætis. Þetta er nú eitt efterdæme, enn soddann kynne þúsundum saman upp að teliast. Þeir meiga seigia hvað þeir vilia, að hræsne og smiður sie eige annað enn ein sæt forgift, og sterk pestilentia, sem hvör góður maður eige að varast. Enn þeim hinum sömu, sem þetta seigia, 35 verður það jafnvel, að þeir gangast fyrer soddann smiðran, og vita eige siálfer, að það sie hræsne, þegar þeim er hrósað. Og ber þá að sama brunne og Sigmund keisara forðum, sem eitt sinn til sinna hirðmanna sagðist hata alla smiðrara og hræsnara so sem fjandann siálfann, með því þeir væru sier og ríkinu harla

skaðlegir. Þá svaraðe Bruennius Neronensis, einn af hirð-mönnunum, mále keisarans, og mællte : Þó giöreð þier, herra, soddann smiaðurhálsu allt til góða, og giöreð þá að miklum mönnum. Þá leit keisarinn til hans, og sagðe : Þú seiger riett, því að hefðer þú eige verið eirn smiaðrare og hræsnare, þá munde eg eige hafa liðið þig so leinge í þínu embætte. Þetta mátte Sigmundur keisare játa um sig, og var hann þó halldinn einn hinn forsiálaste herra. Hvað marger munu nú seigia meiga um sig eins og húsgangsþrællinn sagðe forðum hiá Terentio :

Ef þeir lofa, lofa eg með ;  
laste þeir, eg já við kveð ;  
ef þeir neita, er eg með því ;  
ef annað seigia, þar er eg í ;  
það er í heime happa list,  
og hleypur frí.

10

15

Og því skyllde ecke þesse list frí vera, þar öllum mönnum er það meðfæðt, að þeir vilia láta sier samsinna, með sier hallda, og sier hrósa. Því er það viturlega sagt norður í löndum : Gacktu fyrer hvörs manns dyr, seigðu alldrei nema satt, og muntu hvörjum manne hvimleiður verða. Til er annað sannmæle, sem komið er frá Rómverium, og so hlióðar : Efterlæteð giörer vináttu, en sannleikurinn giörer hatur. Hvar að eirninn hnígur það sem mællt er, að sannendunum verður hvör reiðastur, og því er það orðtæke, að seigia beiskann sannleika. Heyre eg það, að fólk seiger, að í venskapnum eige einginn hræsne nie smiaður<sup>25</sup> að vera, helldur eige menn friálslega og án yferhilmingar að seigia sínum vinum til þeirra lýta. Enn vitið það fyrer víst, að fáer munu soddann ávítaner þola, so eige kólne venskapurinn, sierdeilis ef þær koma so oft að, sem nockuð áverður. Þar fyrer með því allt mannlegt líf er fullt af ávirðingum, so eirn vinur<sup>30</sup> verður daglega að síá í gegnum fingur við annann, já eirn bróðir við annann, maðurinn við konuna, og konann við manninn, þá er það ráðlegast að giöra sem það gamla boðorð hlióðar, láta hvörn fara sínu fram, so sem maður síáe það eige. Að eg enn nú sýne yður under augum, hvað illa sannleikurinn er liðinn, þá<sup>35</sup> vil eg spyria : Hvað kemur til þess að druckeskapurinn [!] hefur so illt álit hiá öllum ? Það alleinasta, að öl seiger allann sinn vilia, og þeir drucknu kunna eige að hylia það, sem þeim býr í skape, helldur seigia þeir það, sem þeir meina sannast vera.

Því hvað sá ódruckne hefur í hiartanu, það hefur sá druckne á tungunne. Þar af kemur það, að sá er margur ódruckinn halldinn siðsamur, sem druckinn þykir valla húshæfur, hvað öllum er alkunnugt. Enn eg fære þetta til míns máls um það, hvað 5 óþeckur sannleikurinn sie, og hvörsu lýginn sie nauðsynleg til að útvega sier hylle og vinskáp.

Framveigis á eg það nú efter að bevísa, það lýginn sie sá allra beste læknisdómur á móte mörgum ódygðum og löstum, og jafnvel þar, sem einginn önnur bót duger. Yrðe það oflangt í 10 öllum sínum pörtum upp að telia, og því vil eg so sem til dæmis á tvennt eður þrennt minnst. Þar eru til tvær systur, óluckukindur báðar, Forvitne og Margmælge, sem fylgiast so að, að þar sem sú eina er, þar er oftast nær hin önnur með, því þeir sem miög eru forvitner, þeir eru oftast nær málugre enn eðrer 15 menn. Og eru þær hiá mörgum so fast inngrónar, að jeg veit ecke, hvört eg á að kalla þær skaplöst, eður helldur innvortis siúkdóm, af löngum vana kominn. Við þessum tveimur er einginn önnur bót enn ein holl og klók lýge. Því að, með því so er háttað, að þeir, sem þennann kvilla hafa, eru þeirrar lundar, 20 að þeir spyria smásmuglega og ákaflega að sierhvörju, sem þeir ætla aðrer mune vita, so maður hefur eige frið fyrer þeim, fyrr en þeir hafa það út ; og síðan hafa þeir eige siálfer frið, fyrre enn þeir fá sagt það öðrum út af sier ; þá er eckert annað betra, enn liúga einhvörju að þeim, þó so líklega, að þeir gete trúað, og 25 sagðt það so út af sier, þangað til það kemst upp um síðer, að það hafe verið lýge. Og þegar þeir so nockrum sinnum siá sig gabbaða, þá munu þeir um síðer kynleger verða, og jafnvel eige trúa sannleikanum siálfum, því þeir ætla þá, að aller mune að sier liúga, og vita, að sier er síðann hiá aungvum trúað. Hefe 30 jeg vitað þetta ráð oft að liðe verða. Dæme hefe eg hier uppá að seigia, sem mig minner, að siálfur Cicero, borgmeistare í Róm, hafe í frásögur fært. Þar var eirn ágiætur ráðsherra í Rómaborg ; hann átte eina konu, sem var pláguð af þeirre kveisu, að hún villde allt vita enn aungvu leyna. Nú bar so við, að um eitthvað 35 stórmál átte að ráðslaga, og varaðe það í nockra daga ; var þesse ráðsherra þar á málstefnunne með öðrum höfðingiunum. Enn það var viðlagt, að hvör sem segðe nockuð af því, sem ráðslagað være, eður um hvað það være, sá skyllde hafa fyrergjörðt fie og friðe. Eitt kvöld sem þesse ráðsherra kom heim síðla, mætte

húsfreyja hans hönum, og spurðe fyrst með blíðlætum, hvað það være, sem ráðstefnunne hielldi so leinge uppe? Hann kvað hana þar lítið umvarða, enda være sier eige helldur óhætt frá að seigia, og sagðe þá, hvað við læge. Hún tók þá að klaga yfer ástarleyse og kiælu manns síns, og særðe hann við alla guðe, og 5 alla ektaskaps trú og elsku, að hann segðe sier þetta. Hann lietst munde það giöra, ef hún segðe það aungvum. Hún qvaðst þeigia skyllde sem fiskur, og eige seigia hunde, því síður manne. Þá sagðe maðurinn: Hier hefur nýlega sieðst ein kráka flúga yfer borgina með gulllegum hiálme á höfðenu. Og með því 10 þesse fyrerbúrður boðar einhvör ódæme, þá ráðslögum vier þar um, hvörninn sú yferhangande ólucka kunne að afvendast og guðerner til friðar að stillast. Enn mundu mig, að þú seiger þetta eige neinum, því þar við liggur friður og landvist ockar beggia. Annars dags efter sem hann var geinginn til ráðstofunnar, 15 tóku þessar nýungafretter að ískra í húsfreyju, og so þær yrðu henne eige að innanmeine, fór hún þangað sem vinnukonur hennar voru, og með hástunum tók hún að barma sier og seigia: Vei sie föðurlandinu! Vei sie þessare veslu borg! Vei sie mínum manne, og eirninn mier aumre! Ambátternar spurðu 20 strax, hvað illt være á ferðum? Feck hún þar flát handa innanmeine sínu, og sagðe þeim slíkt er hún hafðe heyrt, enn þær báru það út um tún og torg. Og sama kvöldið er maður hennar villde heim ganga, mættu þessar fretter hönum, og var alsagt, að komnar være frá hans húse. Enn hann visse vel, 25 hvað under bió, og giörðe eige nema broste að; því hann hafðe logið þetta upp, til að stilla fýsn konu sinnar, enn dulið fyrer henne það retta efne málstefnunnar. Hvörsu meinið þier farið munde hafa, ef hann hefðe nú sagt allt hið sanna? Eige öðruvís enn so, að hann hefðe steipt bæðe sier og henne, og 30 kannskie öllu föðurlandenu í hina stærstu ólucku. Og efter þessu hans forsiállega dæme skylldu aller breyta, sem eiga við nasvísa og forvitna og kiöftuga segge að beriastr.

Þá er því næst að telia ágirndena, sem er eirn kvikendislegur skaplöstur, enn þó ecke hægur út að rýma. Því um eirn óseði- 35 anlegann ágirndar bók má það vel seigia, að þó náttúrann sie laminn með lurk, hún leitar heim um síðer. Þó er jeg so gömul, að jeg man, það ágirndinn hefur verið með lýenne útdriffin. Það var eitt sinn maður nockur vellauðugur, enn herfelega



ágiarn, rakaðe að sier fie með rettu og raungu, enn tímde ecke að síá af kölldum vatnsdryck. Annar maður bió þar í nánd, klókklyndur og nockuð kíminn; sá tók sier fyrer hendur, að venia þennann ríka af sinne ágirnd, fór til hans, og talaðe fyrst 5 um ýmsa hlute. Á meðal annars sagðe hann hönum draum sinn: Jeg þóktist síá yður sitiande á bleiku hrosse, og þókte mier þier detta af bake, og sem hálfdaður liggia; því næst sá eg þar að fljúga ótölulega marga hrafna, þeir eð villdu slíta hræ yðar, og í því vaknaðe eg. Nú eru draumar míner alldreí vaner 10 að eiga langann aldur; mun so enn fara, og ætla eg þér munuð snart deya; ræð eg yður nú sem vinur, að þier síáð fyrer sál yðar með ölmutugiörðum og öðrum góðum verkum. Sá hinn ríke ágirndar kroppur, sem so margar góðar predikaner hafðe áður forgefins heyrt og foragtað, viknaðe við þessa lýge; sæmde 15 hann fyrst draummanninn góðum gáfum, og býtte síðann miklu fie út fátækra á meðal. Liet hann þá af sinne aurasýke, og vænte efter dauðanum. Að sönnu lifðe hann leinge þar efter, enn þorðe alldreí að láta af góðgiörðum sínum, því hann var sífelldt hræddur, að þá og þá mundi bleike hesturinn og hrafnarner 20 koma, og draumurinn mundi uppfyllast. Pykest eg það giörla vita, að þier, góðer tilheyrendur, munduð óska, að marger yrðe með soddann lygum á rettann veg færðer.

Nú mun yður þykja toгна ræðann, og ætla eg því að stytta það sem efter er, sem er um þær innvortis dygðir, sem sumer 25 kalla andlegar. Pore jeg eige helldur mikið um þær að tala vegna prestanna, so þeir ecke reiðist, enda skil eg eige helldur mikið í þeim efnum. Þó hefe jeg heyrt nefnda eina dygð, sem lærefeðurner kalla móður allra annara dygða, og heiter hún bænærækne. Nú vil eg að eins spyria, hvað marger þeir sieu, 30 sem geta lesið þær bestu bæner með sannsögulum munne, so þeir liúgie eige þar á meðan? Hvað mörg vers (jeg vil eige seigia, capitular) eru í Bibliunne, sem menn mættu láta bíða, ef að sannindum skyllde fara? So sem til dæmis í Psaltaranum í þeim 6. psalme: Jeg þvæ mína sæng hvöria nótt og væte mitt 35 legurúm með tárúm, Látum nú vera, að David hafe sagt þetta satt um sig (hvar um eg skal eige mikið disputera), enn hvör kann nú þetta um sig satt að seigia? Eins í ps. 51: Mín synd er jafnan fyrer mier. Enn fáer ætla jeg nú sieu, sem ætíð hugsa um sínar synder, og gleyrna þeim alldreí. Jeg vil eige tala um

þá, sem alldrei huxa um sína glæpe, helldur ana framm í þeim þankalaust. Eins seiger Jeremias, að sín lifur sie úthellt á jörðina af harme, og annað soddann, hvað ef so hefðe verið, þá veit eg alldrei, hvörninn hann hefðe síðann kunnað slíkt að skrifa. Þó eru soddann greiner og hundrað fleire þess slags innfærðar í þær bestu og nákvæmustu bænabækur, og lesa þær nú aller. Hvað í aungvann máta er að lasta, því þær uppvekja mann og láta hann komast við í sinnenu. Enn hitt er spurninginn, hvað marger þær kunne með sanne efter að hafa, so sem um siálfa sig, og hvört þeirra bæner verðe þeim eige að lygum. 10

Þá er í annan máta lítilætið, ein ágæt dygð, sem kennemenn-erner predika. Enn hvað giörer hún eige? Sannlega lítilætið giörer það, að menn neita um siálfa sig því góðu, sem þeim er lánað, og játa uppá sig því illu, sem þeir eru frier fyrer. Halðeð er það, að Páll hafe verið einn hinn hellste í postula-tölunne, sem hann og so siálfur viðurkenner, að hann hafe meira erviðað í því embætte enn aller hiner. Enn þó kemur lítilætið hönum til þess, að hann í öðrum stað seigist vera minnstur og síðstur allra postulanna. Efter hans dæme breyta marger góðer menn enn nú á þessum tímum, sem játa sig vera allra manna, já allra skiepna, vesta, svívirðelegasta, saurugasta; hvað eige kann um þá alla under eins satt að vera; enn hvörum það með rettu tilheyrer, veit einginn, nema guð alleina. 20

Því má eg eige gleyma, sem skrifað stendur, að þeir sieu sæler, á móte hvörum menn tala alla vondsku, þó liúgande; hvar af það fylger, að lýginn er ecke ill þeim, sem uppá er logið, ef þeir að eins kunne álygena rett sier í nyt að færa, þar betra er að sakfellast fyrer ósanna sök enn sanna, og að áfellast fyrer rangann vitnisburð annara, helldur enn rettann. Og hvað mundu aller píslarvottar hier til seigia, sem hafa látið sitt líf fyrer álygena, og öðlast so þar af dýrðlega píslarvættis córónu. Enn eige þarf so diúft að fara, eða so langt að leita; því siálfur spekingurinn Socrates, þótt heiðinn være, kunne að skynia þetta af náttúr-unnar lióse; því þá hann saklaus til dauða dæmdur spurðe konu sína að, fyrer hvað hún griete, og hún sagðe: Jeg græt fyrer það, að þú saklaus skallt nú so deya, þá svaraðe hann: Þú ert kona óvitur, að þú villder helldur jeg skylde deya sakaður enn saklaus, ef þú mættir ráða. Og sama sinnes trúe eg, að hvör ærlegur maður mune vera. 30

Jeg munde enn nú tæfta á ýmsu, ef eg þyrðe, og skylduð þier þá verða að meðkenna, að allt þetta, sem enn nú er komið, sie lítið hiá því sem efter stendur ; því allt þetta stundlega tekur enda, enn það sem eilíft er, það er í raun rettre mikils verðt.

5 Nú vil eg þá biðia læremeistarana yðar að fara varlega með þá málsgrein, að menn fáe langt meira gott í öðrum heime, helldur enn þeir misstu í Paradís. Siálfer vitið þier, að menn vilia giarnann missa silfur fyrir jafnvæge gulls, og glas fyrir gimsteina, og hvörum er þá að þacka viðbæter sá, sem kemur í

10 þessum umskiftum? Enn eige munuð þier ætla, að annað hefðe betra viðtekið enn Paradís, hefðe eige raun á gefist, að hinn fyrste maður hefðe þar frá fallið. Enn þier skilieð meininguna ; og er mier nægelegt það, sem komið er alla reiðu. Enda voga eg nú eige að taka diúpara í árenne, því mier sýnist, að þeir af yður,

15 sem eru theologi, ætle þá og þá að þeyta handbókinne í höfuð mier, og drífa mig út af dyrunum.

Nú hafeð þier, góðer viner, heyrnt mína hrósan, og hana maklega. Ecke hefe eg tíma til að ítreka meininguna upp aftur, sem sumer mælskumenn giöra. Enn í affellingar nafne heimte eg

20 það fyrir ómak mitt, að þier leggið af að álasa mier og mínum, sem þier hingað til giörðt hafið. Giætið helldur að því, að öll verölldinn er full með lygar, og brúkeð þetta, sem nú hefe eg sagðt, yður til þarfinda, so oft sem yður áliggur ; og reynið so, hvört klók og forstandug lýge kann ecke til gagns og nota að

25 koma. Enn so sem nú er ástaðt í heiminum, þá bið eg yður orða leingst um það, að þier af öllum kröftum síæð yður vel fyrir, so þier verðið alldrei að nockre lýge

fundner.

DXI !

**Ne vacent pagellæ,  
Lecturis et Auditoris S. D. Author.**

Alldreí hefe eg haft neitt álit á því, að fylla upp bækur með vers eður afsakaner til Momum, því hann er þess ecki verðugur. Momus blífur og vel Momus, hvað sem vier hönum skrifum eður kveðum. Um þá fabulam er sama að seigia sem um allar aðrar, að hún hefur í sier nockurn sannleika, því að ecke siálfur Jupiter (ergð alls einginn) gietur giörðt so öllum líke. Hitt er skyllt, að seigia candido lectori (því Momus er einginn lector, helldur captator) ástæðe sitt og tilgang, þar sem so er ástaðt fyrer nockrum, sem nú er fyrer mier með þesse blöð. Jeg skrifaðe þaug fyrst latinè á útreisu minni til Universitetet, og tók mier efne af þess víðfræga og hálærða Des. Erasmi Roterdami *Encomio Moria*; giörða jeg þetta mier til nockrar iðkunar, og jafnvel þótt jeg vel visse, að ecke munde jeg (allra síðst nondum academicus) gieta tekið orð frá Erasmo, helldur enn clavam af Hercule, villda jeg samt periclitera ingenium. Enn scopus minn í þessu *Encomio* er sá einaste, að meditera og describera ófullkomlegleika þessa lífs og mannlegra athafna í þessum heime, og í bland (ut ingenuè fatear) að satyrizera um nockra óvana, non contentus malð necessarið imperfectionis. Og þennann ófullkomlegleikann meina eg oft under því orðe Mendacium, hvað eg meina og, að so meige vera, so leinge sem oss stendur hellst í veige carentia summæ et debitæ veritatis comprehendendæ. Vier christner vitum, hvað um lýge og sannleik á að hallda. Og um mig má jeg játa, að jeg þóttist ecke finna eitt verra vitium, sem bágara være að maintainera enn þetta, og villde því hellst mier það um öxl taka. Í porticu peripateticá má maður ei síður vita antithesin enn thesin, þó thesis sie alltið siálft ἡγρον. Hoc faciendum, illud non omittendum. Enn ef menn skylldu dæmast illimitatè efter soddann exercitiis, þá yrðu marger hæretici in utrâque facultate. Þá yrðu og so marger vertumni, sem hallda partes nú respondentis, nú opponentis. Það, sem hier inne snerter theologica, tractera jeg hier enn þá miklu cautiùs (an mavis frigidius?) enn í latino. Þó er hvörki hier nie þar uppá neitt það stungið í þeim sökum, sem doctores orthodoxi (à quibus didici) ecke hafe áður scriptis og dictis ventilerað. Þetta er mín einföld apologia hiá góðfúsun og vel upptakande lesara, og það í allre virðingu og respectè.

Hina aðra, ef nockrer eru (nam þar illud capitum, sed solutum et sine cerebro, tantum moror ac si non esset) læt jeg vita, að þeir hafa aungvann ábata af, að þessu (so víðt scopo viðvíkur) að finna, því að (1) in genere, soddann joco-seria eru almenneleg 5 forbe literato, jafnvel þótt eirn eður tveir vite það ecke. Erasmus (efter hvörium jeg horfðe) skrifaðe *Encomium Heimskunnar*, og var eige þar fyrer halldinn heimskur. D. Sc[h]uppius skrifaðe eirn tractat *de Nihilo*, og var þó ecke de nihilo. Fiat applicatio ! (2) In specie þesse mín declamatio er leinge síðann 10 in originali, þó án míns ásetnings, kominn bæðe fyrer sión og heyrn eðallegra og hálærðra manna á Academien, og síðann hier ; og hafa þeir af sinne modestia ecke kastað á hana neinum svörtum calculo. Laste síðann hvörjer eð lasta vilia, og seige : Hic mendacium laudat, ergò mendax est, si non insanus. 15 Majorem bevísa þeir alldrei, minorem eige helldur, ef jeg er riett skilenn. Vere þeir siálfer sani, og munu þeir finna, að hier er hellst til ofmargt satt inne. Sieu þeir veraces og recommendere sannleikann þeim mun betur enn eg mendacium, sem hann er þessum æðre ; og siáe so, að verkenn verðe eige 20 skammrauð fyrer orðunum. Það sie þeim nóg sagðt. Ænn góðfúsann lesara befala eg af alhuga

GUDÆ.

## APPENDIX.

### I. *Extracts from Þormóður Torfason's Letter-book* (AM. 285 a fol.).

Af 27 Martii 1704 til Justitzraad Winding (p. 242).

. . . Nærværende ung Person Tholleffr Halldorss. har dend [*i. e.* en lille Tractat af Kong Hrolf Krakio] sielf at fremføre med underd. bön Hr. Justitzraad ville hanom befordre, saa hand kunde snart deponere, og strax komme paa Clostret, hand er extremè pauper, har ingen Hielp uden det gott folk i Island formedels hans stupendum ingenium, Donatum og Grammaticam har hand en eller toe gange om ugen löbet til en præst og lært, siden har Bispen taget ham paa Almiss, og er kun gaaen toe vinter i Skolen, og giordt saadan profect, som hand sielf frembviser. Picus Mirandula var 24 aar gammel, der hand blev kaldet monstrum sine vitio, hafde denne haft hans institution og andre midler, hafde hand ikke gifuet ham efter; jeg vil ham icke commandere, hand er sielf tilstede, in Græcis og Hebræis fattes ham enda fundamenta, for i Skolen udi Island lægger de fattige sig icke meget derefter, de gifer for icke at ville udstaa flagella og ferulas, og icke tage andet imod end ringe pretekald, hvor de self alting maa arbeide, etc.

Til Mag. Arngrim af 25 Martii 1704, (pp. 244–245).

. . . Jeg sendi þetta bref med Þorleifi Halldorss. fra Dysium a Alftanesi ydar landsmanni, hann hefir brodir ydar Jon bædi med testimoniis og annari hialp þar til skyndat, því hann hefir sied hans ingenium, sem mier af þeim aldri og institutione þiker monstrosum, hefir farit ad modum at læra Grammaticam tvisar i viku hia prestinum i Gördum, sidan tvo vetur i skola, jeg held hann miraculum, heldr hann vid sömu ydni vex hann snart undir skyen, sierdeilis ef hann fær goda information in Græcis et Hebræis, hvad hann tekr sier fyrir assequeretur hann snart, hann er extreme pauper, enn eg trui bædi þier og adrir muni greida fyrir honum, hann hefr verit hier i vetr, etc.

Til Mag. Rask af 28 Martii 1704 (pp. 245–247).

. . . Nerværende ung Karl depositurus kom her for jul med itt Islandsfar, hand er icke meget verserit in Græcis og Hebræis, har og icke heller haft stor information, er extreme pauper; non facile emergunt, etc. Mig er hand icke af blodet forvantet; mens som hand er it miraculum af den institution hand har haft, först engang eller toe i ugen maatt gaa temmelig vej til hans Sogneprest, og der erlanget hans Lectioner af Donaten og Grammatica, og siden formedels det admirabile ingenium er taget i skolen af bispen, og satt ofuer sin wilkor tredie fra infimo i mester lexis den første vinter (thi om Sommeren gaar de icke i Skolen) og dend anden vinter anden fra supremo, og dermed dimitterit, siden icke raadet for sine studiis mens maatte thiene sitt bröd og lese for börn og giöre anden opvartning, og nu ved Biskopens Mag. Johannis af Skalholt Anledning og Befordring kommen her ned, som sielf er baade en from Herre og af skarpeste ingenio og

bonorum ingeniorum æstimator og befordre. Hvad hand er i carmine viser hand i gierningen endog i de generibus som hand icke har exercit sig i, nu i Theologicis ofuer forhaabning, predick. paa dansk har hand aldrig giort, gjorde det dog her i huset uden postill og subsidia efter en Eftermiddags Studering, hvor udi om hand lidt kunde improve i sproget, da var res et descriptio af ham at vente admirabel, nihil mediocre pollicetur, om hand icke som jeg af ungdom ved prava sodalitia bliver forført, thi i andet er hand barn, som nu først slipper ud af buret, og ingen conversation har haft, det er af en mörck wraa i soelens straal. Thi gör Hr. Mag. sieleboed (som bönderne det her kalder) dersom hand ville tage sig ham saa vidt ved at tale med de Herrer Professorerne gott for ham, saa hand kunde strax komme til deposits, og formedels hans alette vilkor strax i Closteret til Kost, vil hand endelig til foraaret til Island, som jeg icke raader ham til, da at befordre til examen Philosophicum og siden til Attestatz efter hans meriter, ellers dersom hand kunde bekomme subsidia, da siuntes mig best hand bliffuer derned, til hand kunde rett qualificere sig, naar hand har faaet fundament, vil hand da komme her op, og vere her en Vinters tid eller nogen, kand hand vel faa böger at legge det andet til, dog jeg for mit Verk skyld har det föye fornöden, mens til at befordre hans stette Tilstand. Vel gjorde Hr. Mag. om hand underretter ham noget in Græcis et Hebræis, beder om hand observerede hoessig sielf hvorledes hand tager af sted, og verner ham fra ungdoms ulejlighed. Bispem skreif sandt at hand har ferream industriam, saa har han her vert, mens kommer hand til forførelse bliffuer den plumea. Jeg har skrefet Hr. Justitzraad Winding om ham og bedet befördring til deposition og closter, hans specimina kand hand vise frem, mens der er Rhodus og saltus, der kand de self se det. Exemplar af Gronlandia ville hand faa ham, derover har hand lofuet at giöre register som og maatte tröckis, hand tager og vei dend dissertation som Monsieur Liebe har og gör og register der ofver. . . .

Af 21. Julii 1704 til Þorleif Halldorss. extract (p. 262).

Ad hann vildi koma hier upp i haust og vera hier i vetur, huort ef hann ecki vill þa ad bida öðrum Íslenskum sama tilbod.

Til Justitzraad Winding af 9. Augusti 1704 (pp. 262-263).

. . . Jeg thacker ydmygt for, at dend af mig recommendede Thorleifer er med stor Affection antagen, og som hand har skrifuit mig til at Herr Justitz Raad er hans privatus præceptor, saa beder jeg hans Velbb. gifue ham forlagt at komme her op til mig ved allerførste lejlighed i Höst eftersom den anden mig har tient rejser nu herifra; kunde Tholleifer giore klart med examen philosophicum var gott förend hand rejste. Jeg tvivler ikke min Herre hielper ham dertil saa vel som til attestationen og predicken för dimiss. om skee kand. . . .

Til Þorleifs Halldorss. ad 10. Aug. 1704. Extract (p. 264).

Ad hann med fyrsta komi her upp. Eg skrifa Justitz Raad Winding ad giefra ydr, so og Petri Rasmuss. ad lata ydur fa 10 Rdl., medan ydar omak hier skal eg forskylla. . . .

Af 13. Aug. 1704 til Þorleifs Halldorssonar. Extract (p. 265).

Ad hann vildi koma hier upp og giora það vid þarf, um omakid skulum

vid koma til retta, og her i ma eckert upphald vera, vildi þó þér tækid attestatz og dimiss, þar um skrifadi eg med postinum Herr Justitz Raad Winding til. Þegar Registrid er ferdugt yfir Gronlandia, þá fæid Mag. Rask það, takid hia Petri Rasmuss, 10 Rdl. edur sem jeg honum tilskrifa, og til eftirfylgiandi boka ad kaupa til mig: Historia universalis Buchneri þick i 2 decimo, Historia maris Baltici og Pomeraniæ Arnæli, Historia litteraria Septentrionis, Biblia Pagini, Historia Friderici 2di Resenii. Þar þér ekki kunnid koma, þá sendit her upp annan Islending lærdann, sem helldr sig þurran, ydr vil eg helst og ydr kienne eg best. Takid med eitt exemplar af Gronlandia og Vinlandia ef þryckt er, saa og Arngrims Concept um Gronland, etc.

Til Þorleifs Halldorss. 24. Julii 1705 (p. 302).

Latid mig vita hvort Mag. Rasch ecki svarar mier uppa bref sem eg skrifadi honum til med Peder Wersten. Lofa ad þeþinkia hans omak ef Gronlandia kemur nokkurn tima ut, og ef Seignr. Johann Lorentzen lætur þryckia Hrolfs sögu og dissertationem það þá corrigeret, ef mier tilskrifid það leveræt það til Monsr. Peder Rasmussen ecki langort utan formala, forþeired og hia Gert Willumsen ef til Kiöbenhafn kemur, hvort fengid hefur það eg honum tilskrifade, og þér seigest hafa leveret til sonar hans, etc.

## II. Þorleifur Halldórsson's letter to Árni Magnússon, from the original in AM. 1057, 4<sup>o</sup> viii.

Velædla og velþyrdige Hr. Professor,  
minn Hágunstige Patron.

Jeg óska af hiarta ad þessar linur finni Hanns velþyrdugheit i góðu tilstande; hvorra þó eckert sie sierlegt efni, má jeg þó samt ecki eftirláta, Hr. Professor med þessum ferdum (sem nu loksins heirast vissar verda mune) audmiuklegast ad uppvarta. Og i sierdeilis máta má jeg eige annad enn ásamt öðrum minum landsmönnum gratulera velædla Hr. Professori med hanns Assessorat i Consistorio; óskande ad Gud med laungum og góðum alldri vilje tilleggia Hr. Professori eirn ærutitil á annann ofann; ei einasta hönum sialfum, helldur og so föðurlandinu til stærsta heyðurs. Almennar frettir hiedann munde jeg óspart skrifa, ef ei visse, ad þér nu alla reidu á Islande være heirum kunnugar. Jeg fæ því ad skrifa alleinasta um privat-sakir. Assessor Þormóður lifir enn nú, og lidur vel. Hann er nu aftur giftur med sinne fyrrum Husholdersku, Mad. Anna Hansdaatter. Einn um bók hanns er nockud tregt ad fá til enda. Nu i þessum dögum er fyrst byriad uppa hinn 4da part þar af, sem upp ad niu má hreint skrifast. Justits Raad Reitzer urgerar þó enn nu, ad heila verkid fyrir Páska skuli verda fullendad; hvad eg og meina ad ske mune, hvörninn sem fer um formalann til verksinns, sem forgefins er ad vænta fra Monar. Þormódi; hvörs vegna og so titt er óskad ad Hr. Professor væri hier nu til stadar, ad hialpa nockud uppa sökina. I midertid hefur mier verid skipad ad concipera þar til hid besta jeg kinne, og sie jeg sialfur ad það er ósmide, enn fæ þó



ecki víðgiörðt. Monsr. Th. Bartholin hefur sýð hann í gegnum eftir mig. Sýð revidit tantum. Nu á þessum deigi, sem jeg þetta skrifa, reisti Hr. Justits-Raad Reitzer (sem enn nu er Rector Magnificus) út á land; og þá hann var ferðbúinn, kallaði hann mig, og befaðe mér ásamt Hans Low, að færa Materiurnar af þeim 3. Tomis Historiæ Norv. Þormóðar uppa auditorium inferius, til Bóka Hr. Professors, og leggja nokkrar þack-kistur under sína papíra. Og þá jeg sagði honum að Hr. Professors þækur væri um kring bundnar og forsiglaðar, so menn kinni þær ecki að hræra utan brotinns innsiglið, sagði hann það ecki hafa að seigia; hann skyldi þær sialfur fyrir þeim skada ábyrgiast, og það uppa sig taka. Þetta vilda jeg að eins láta Hr. Professor vita. Monsr. Oddi Sigurdssýne svara jeg ecke edur tilskrifa um Rimbeglu sína; því jeg þikist vita, hun muni hönum nu allareidu í hendi vera. Jeg bið audmiuklega forlázt á þessu so sliettu skrifi; og næst þakklæti jnnilegasta fyrersierhvörjar velgiörðir, so og hiartgrónum lucku óskum, Recommendera jeg mig til hinns besta hiá Hr. Professor; og alltid er

Hafniæ d : 4. Augusti  
Anno 1710.

Hanns velbyrdugheita  
audmiukasti client  
og þienari  
ÞORLEIFUR HALLDORSSON.

Address f. 2 b :

Velsæðle og velbyrdige/Arnas Magnussen,  
Kongl. Maj<sup>ts</sup> Archiv-Secreterex/og Professor  
Philosophiæ et Antiqui-/tatum Danicarum  
ved det Kongl. Uni-/versitet i Kiöbenhafn,  
samt Assessori/in Consistorio,  
ydmigst.

Till  
Issland.

### III. Christian Reitzer's *letter of recommendation, from the original in the Landsskjalasafn, Reykjavík.*

Saa som Magister Thorlef Halldorsön Islænder haver vaaren sit Skudsmaal af mig begierende, for at kunde fremvise det til sin timelige Lykkes Søgning, saa maae De, for hvis høje Aasyn det vil komme, stadeligen troe, at jeg hannem det ej anderledes her giver, end som hand det fortæner, og jeg selv med en god Samvittighed bestaae. I saa maade da bör jeg først og fremmest at vidne om ham, at han er et stille, fromt og uskyldigt Menneske, hos hvilket man fornemmeligst maae ansee de indvortes Sindets Gaver, og paa hvis Gudsfrygt samt ærlighed jeg aldrig haver fundet noget at sige. End ydermere skal vel neppe udi Island findes mange lærdere Mænd, end han er; ja han kan billigen regnes ibland de ypperligste Hoveder her i Norden, og kiender jeg faae, hos hvilke Nemme, Hukommelse og Skiönsomhed samt naturlig forstand findes tillige udi den Grad, som hos ham. Derfor og er han af Professorerne, saavel som alle dem, som

hannem retteligen haver kiendt, bleven höjtagtet. Mand haver givet hannem stæd udj Collegio Elersiano, hvor han i de fem aars tiid, da han der haver vaaret, haver givet adskillige prøver af sin lærdom, saaog privatim lykkeligen manuduceret adskillige unge Studentere i deres Theologiske og Philosophiske Studeringer. Mand har og uden betaling confereret ham Magistergraden : Og have alle maatt bekiende om ham, at han, hvis det udvortes svarede til det indvortes, hafde faa, som kunde lignes med ham her paa Universitetet. Dog kan det, som ham i saa maader feiler, ikke hindre ham udi hans lykke. Det bör billigen at tilskrives hans fattigdom samt slette tilstand, som stedse haver nedslaget ham : Og derforuden veed man, at ingen i Verden er aldeles fuldkommen, og at Gud og Naturen aldrig give noget Menneske alt. Men som hand dog ejer det fornemmeste, nemmelig Siælens og Sindets Dyder, og han tillige med i de 3 Aars tiid, udj hvilke jeg haver givet ham mit boord, virkeligen haver hos sig rettet de feil, som egentlig ere og bör kaldes feil, saa haver han derimod meget, som i højeste maade kan recommendere ham. Thi foruden at igientage, hvis allerede er sagt om hans gemyt, hovet og lærdom, foruden og at melde noget om de berømmelige Attestatis, som han kan fremvisæ fra Philosophiæ saavelsom Theologiæ Professoribus, haver han først udj lang tiid vaaret hos Assessor Thormod Torvessön, og hiulpet ham med adskillige sine Skrifter at udgive, og særdeles nu sidst med at skrive paa den Norske Historie ; dernest udj mange Aar, hvilket Islænderne ellers sielden plejer at giöre, holdt sig op her paa Universitetet, for at blive saa meget des dygtigere ; og endeligen under min direction og tilsyn ikke alleneste corrigeret Thormod Torvessöns Norske Historie, som er et meget stort Verk, men endogaaa da Thormodur ikkun havde giort et udkast af Verkets fierde Deel, har han fört den i stiil og gandske fuldfærdiget den, tilligemed Prolegomenis eller en vidtlöftig lærd fortale til det gandske Verk. Give derfor Gud, at han som haver giort sig saaledes fortient hos Fædernelandet, maa derfor nyde noget af det, som han holder an om. Ja give Gud, at ved det, at De, som uddeler Naader, have og Naade for ham, dyden saasom maa vorde belönned.

Kiöbenhaun

CHR. REITZER.

d. 4 Decembr. 1710.

IV. *Porleifur Halldórsson's petition to the King for the appointment as Bishop of Hólar, from the original in the Landskjalasafn.*

Stormægtigste Monark

Allernaadigste Arve-Konge og Herre.

Saasom Mag. Blörn Thorlöfsön, forige Biskop paa Holum for Norden paa Eders Kongelige Majestets Land Island, ved Döden er afgangen, og jeg Eders Kongelige Majestets allerunderdanigste Arve-Undersaatt, barnföd og opdraget paa samme Eders Kongelige Majestets Land, nu paa syvende

aars tid continuerligen mig haver opholdet her paa Eders Kongelige Majestets Højloflige Universitet, for at opnaae tilbørlig perfection i boglige Konster; Hvilket ved Guds naadige bistand saaledes er gelinget, at jeg ej alene for 4 Aar siden haver erholdet de beste Characterer i begge Examinibus, saavel Philosophico som Theologico, og siden ved adskillige Specimina i Collegio Elersiano, hvor jeg 5 Aar haver havt stæd disputando og perorando mig övet: mens endogsaa imidlertid af Rectore Academiæ Magnifico og samtlige Professoribus med Gradu Magisterii er honoreret: altsaa understaar jeg mig udj allerdybeste Underdanighed at nedkaste mig for Eders Kongelige Majestets Højpriseligste Naades Throne, allerunderdanigst supplicerende, Eders Kongelige Majestet af sær Mildhed og Naade mig sin allerunderdanigste Arve-Undersaatt til bemældte vacerende Biskops Embede udj Hole-Stift paa Island at betiene, Allernaadigst vilde beskikke og anordne; Udj allernaadigst Consideration, at som de her ved Academiet attesterede Studiosi fra Island fremfor andre de beste Preste-Kalder derpaa Landet at nyde af Eders Kongelige Majestets og Eders Højpriselige Forfædre allernaadigst ere privilegerede; saa haver og Højlofligste Kongelige Majesteter udj Danmark altid hidindtil fremfor andre antaget graduerede Personer til det Biskopelige Embede der paa Landet at betiene. Om min lærdom og forhold kand, foruden de ommældte Attestata, fornemmeligen Rectoris Magnifici Justits Raad Reitzers Skudsmaal bære vidne; saasom hvis Huus jeg paa tredie Aar har frequentered, for at corrigere det berömmelige Thormodi Torfsæi Verk om den Nordske Historie, som efter Eders Kongelige Majestets befaling bliver trykt paa Latine, og nu om kort Tiid forfærdiget. Gud böje Kongens hierte til en naadig Bönhörelse, sit Navn til Ære, Meenigheden til ydermeere opbyggelse, og Kongl. Majestæt samt fædernelandet til fornøjelse. Imidlertid, næst trohiertigste forbön hos Gud, lever jeg i dybeste underdanighed,

Eders Kongelig Majestets  
Min Allernaadigste Arve-Herres  
allerunderdanigste troe Arve-  
Undersatt  
THORLÖF HALLDORSSON.

Kiöbenhavn d. 5 Desembr.  
A° 1710.

V. Porleifur Halldórsson's *letter to* Christian Thomesen Sehested,  
*from the original in the Landsskjalasafn.*<sup>1</sup>

Høj-og Velbaarne  
Herr General Admiral Lieutenant  
Naadigste Herre.

Jeg haver i Guds Navn og efter given Anledning, i disse Dage nedlagt for Kongelig Majest. en allerunderdanigst Supplique, angaaende det ved Sal. Mag. Biörn Thorlöfsens Dødelige Afgang vacerende Biskops-Embede paa

<sup>1</sup> There is another letter in the Archives of practically identical contents. It has like the present one only the signature in the applicant's autograph.

Holum for Norden paa Höjstbemeldte Kongelig Majestæts Land Island ; allerunderdanigst supplicando, jeg til samme Biskops Embede at betiene, allernaadigst maatte besikkes og anordnes. Hvorfore jeg og af Nödven-dighed til Deres Höje Excellence, som mit fædernelands Islands og dets fattige Indföddes, næst Gud og Kongen Höjeste Patron, udj allerdybeste Ydmyghed indflyer, underdanigst begierende, Deres Höje Excellence af sær Mildhed og Naade vilde sig min Sag udj Naade lade være recommen-deret, og den med Höje intercession hos Kongelig Majestat befordre. Mine foredragne Meriter kand af min allerunderdanigste Supplique, og den med-følgende Magnifici Academi Rectoris mig meddeelte Skudsmaal naadigst erfares. Jeg indstiller dette mit forehavende for alting til Gud i Himmelen og Kongelige Majestæts Höjpriseligste Naade ; siden dernæst til Deres Höje Excellences medfödde Mildhed og Omsorg for mit kiære Fæderneland og dets Indbyggere. Ynsker ellers af mit inderste Hierte, at dette til Guds Hellige Navns Ære og Menighedens aandelige Gavn, maatte skee og bönhöres : Og forbliver derhos

Kiöbenhavn d. 5 Decembr.

1710.

Deres Höje Excellences

Min Naadige Herres

underdanigste troe tienere

THORLÖF HALLDORSSON.

VI. Þorleifur Halldórsson's *second letter* to Chr. T. Sehested,  
*from the original in the Landsskjalasafn.*

Höyædle og Welbaarne

Herr Schoutbynacht Sehest[ed]

Höygunstige Herre og Patron.

Jeg takker udj allerdybeste Ydmyghed for den store Naades Beviisning, som mig allerede af Deres Höyædle Welbaarenhed er vederfaren, i det, at min tilforn indgiven Supplique haver fundet en naadig eftertanke Hvilket jeg af Rectoris Magnifici Ord underdanigen haver maatt fornemme. Og derfor nu paa nye allerydmygst understaar mig at bönfalde til Höyædle Herr Schoutbynacht, underdanigst sögende, om en gunstig intercession hos Deres Höje Excellence, saa at jeg Kongelig Majestæts fattige og paa dette stæd fremmede Arve-Undersaatt, som i saa lang tiid for min tienestes skyld er tilbageholdt fra at nyde noget udj mit fæderneland, nu omsider i Naade maa blive anseet, og til Guds saavel som mit fædernelands ære forfremmet. Jeg stoler ikke paa mine Meriter, men beder kun underdanigst, jeg dog for Guds skyld og til Hans Menigheds Opbyggelse maa blive hjulpen. I det övrige vil ikke aflade at bede godt for Deres Welbaarenhed, som den der i allerdybeste ydmyghed er og forbliver

Höyædle Herr Schoutbynachts

Min gunstige Herres

Underdanigste Client og tienere

THORLÖF HALLDORSSON.

Kiöbenhavn,

d. 9. Febr. 1711.

VII. Þorleifur Halldórsson's *letter to Hans Gram, from the original in Böllings Brevsamling, Royal Library, Copenhagen.*

Clarissime et Eruditissime Vir,  
amice et fautor maximè colende !

Inter tot Clarissimorum Virorum epistolas, quibus lectitandis ac pervolvendis totus quotidie delectaris, concedes, opinor, et huic locum, si non ex obscuro pago profectæ, at certè ex obscura manu tibi in manum transmissæ. Et quid ni obscurus sim heic loci, qui in clarissima urbium Regina, tot clarissimorum ingeniorum altrice, delitui veridè quàm vixi? Sed subscribo magno illi, cui potius erat sub Alpibus esse primo, quàm Romæ secundo. Et ego sub his Alpibus nostris gratanter accipio, quòd non omninò ultimus hic vivam. Vivo itaque, quod Tu, vir Clarissime, summo Numini mecum acceptum feres. Vivo, inquam, sanus jam et sospes, et convalui ex illo, qui sub discessum a vobis me deprimebat, morbo. Cujus ego causam tametsi divinavi semper, in itinere tam rectissimè cognovi. Fas est mihi pro insperata propemodum sanitate genua incerare Deorum; et Tu, Amice optime, mecum ea incerabis, sat scio. Cum interim soleas, meas esse aliquid putare nugas, et jam hoc ibi nugabor, quò in statu res meæ versentur. Redux in hanc patriam cum Nobilissimo Præsule vacuam deprehendi Spartam Rectoris Scholæ Holensis; quam licet ego aucupatus non sum, nec precibus emendicavi, jussu tamen superiorum ad eam ornandam sum vocatus. Et jam video Providentiam Divinam circa minima etiam (qualis ego sum) versari. Multa tamen me ab isthoc officio capeundo, cæteroquin volentem servire Patriæ, retraxissent; utpote tenuitas mea, penuria librorum, et ante omnia certa ab rivalibus hostilitas: quos quidem hic silentiò transmittio; cognosces tamen forsitan ex meis ad illustrem herum nostrum litteris, quos dicam. Tu interim amicorum certissime, apud illustrem RITZERUM, uti hactenus solitus es, partes age meas, ut si fortè quæstio de meo in posterum statu incidat, liceat mihi, illo intercedente, semel susceptò hoc officiò ulterius perfungi. Nam mihi jam ex animo constitutum est, bene latendo bene vivere: ita tamen latendo, ut ex hoc ludo triviali subinde novum emittam examen, ad vestrum Heliconæ evoluturum, Tuumque ac Tui similium favorem experturum: quæ quidem quasi pro officiò in patriam, ad conciliandum civibus meis favorem Tuum, scripsi. De cætero scies, me privatò etiam nomine valde velle Tibi commendari. Si me in peregrina à vobis terra degentem non neglexisti, si quid adhuc amas Thorlevum Tuum, si denique valet apud Te pristina amicitia, obsecro, ut in sequens ver tantillum mihi indulgeas ex occupationibus Tuis, ut epistolium ad me mittere digneris, expostulesque simul partem aliquam officiorum, quæ à me Tibi debentur. Vale, Vir Clarissime! Vale iterum, Deo Opt. Max. ex animo integro atque amico seriò commendatus.

Clarissimo Nomini Tuo

ad quævis officia

addictissimus

THORLEIFUS HALTORIUS.

M. pp.

Scripsi in Sede Pastoralis Setberge  
Anno Chr. MDCCXI. xii. Octobris.

*Address, f. 2b :*

Hæderlig og Höylærde / Monsr. Johann Gramm,  
Philosophiæ Magistro Clarissimo,  
Min Höytærede ven og Velyndere, dette  
ærbödigst

A Kiöbenhafn

At aflæggis udi velbr. Hr. Justitz-Raad Reitzers Gaard.

VIII. Porleifur Halldórsson's *obituary poem on Arngrímur Porkelsson Vídalín, from a MS. copy of the printed original in the Landsbókasafn* (JS. 105 fol.).<sup>1</sup>

In obitum

viri

genere et eruditione clarissimi et celeberrimi

Mag. ARNGRIMI WIDALINI THORKILLI FIL. Islandi

Scholæ quondam Nascowiensis Rectoris sollertissimi fidelissimi

Patriæ suæ decoris eximii. qui placidè

ex hac vita migrans Hafniæ Anno MDCCIV animam coelo,

corpus humo ad Templum SSæ Trinitatis mandandum,

suis desiderium, celebrem Orbi Famam reliquit

Ita modulatur

Posthumi ejus nominis amantissimus

THORLEFUS HALTORIUS Islandus.

Imprimatur

P. VINDINGIVS.

Et Tu stupendum Thespiadum decus,

Videre dignus Nestoreos dies,

Excedere e vitâ, viamque

Ire potes, WIDALINE, mortis ?

Tunc ille, cujus claruit undiqve

Nuper beati gloria nominis,

Evropa quâ septemqve tendunt

Limitibus gelidis Triones ?

Tuas ne laudes Dania, non tuum

Mirata nomen saxea Nerigon

Arrexit aures ? atqve pigris

Frigoribus lacerata Thule ?

Dixere : Fulget, fulgeat et diu

Lumen coruscum Pierii chori

ARNGRIMUS, Hyblæo lepore

Qvi Solymas sonat ac Athenas.

Novere Musæ, novit Apollini

Sacrata pubes, quam vigili diu

<sup>1</sup>No printed copy is in existence so far as is known.

Curâ fovisti, Te magistro  
 Qvæ Aonios latices bibebat.  
 At (ô dolendum) cur nimium citò  
 Audimus, cheu ! talia lumina  
 Extincta terris ? O quid audes  
 Pieriis inimica Clotho ?  
 Cur Fata nobis invida, sic solent  
 Spes inchoatæ, ac egregios viros  
 Monstrare terris, at nec ultrâ  
 Esse sinunt, revocant sed illos ?  
 An visa vobis, ô Superi, nimis  
 Beata tellus, si proprium hoc diu,  
 Donum fuisset ? quid negatis  
 Terrigenis meliora vota ?  
 An prole tantâ patria nobilis  
 Nimis videtur ? Iustane gloria  
 Invisa vobis ? ô supremæ  
 Legis opus, rigidiqve fati.  
 Non jam prophanam posse mori plebem  
 Mirabor, aut si liberior furit  
 In vulgus incertamqve turbam  
 Sangvineâ Libitina falce :  
 Sed miror unum hoc, maxima Numina  
 Sacrata magno pectora Delio  
 Promiscuum sicut popellum  
 Posse mori, laticesqve amaro  
 Gustare Lethes, qvæ prius undiqve  
 Imbuta sacro Fonte Heliconio  
 Alte latebant in recessu  
 Pierides, Charitesqve, vestro.  
 At si qverelis ponere me modum  
 Tandem rebellis tu sinis o Dolor,  
 Dicam qvod est res, et fatebor  
 Aonidum celebres alumnos  
 Fugisse lethô : pars melior manet  
 Cælo superstes Famaqve Nobilis  
 Ibit per orbem, dum coruscus  
 Sol medio secat axe cælum.  
 Ergo piorum pars nova cælitum,  
 Desideratumqve ô patriæ decus ;  
 Te sera, dum vigeat ætas,  
 Posteritas, WIDALINÆ, dicet.  
 Donec Cathedræ, donec erunt Scholæ  
 Concessaqve orbi Castalidum sacra ;

Inter remotas orbis oras  
 Te Schola, Te Cathedræ loquentur.  
 Donis sepulchrum spargimus his Tuum  
 Et hoc inani munere fungimur :  
 At nostra vivax Te vetabit  
 Musa mori, WIDALINE noster.  
 Iungemur omnes pars melior Tui  
 Inscassa quondam membra recolliget,  
 Coeli minister magnus orbem  
 Cum lituo quatiet trementem.

Hafniæ, typis Johann. Jacob. Bornheinrichs, Ao. 1705.

VIII. Þorleifur Halldórsson's *poem to Þormóður Torfason*,  
*printed in the latter's Historia Hrólfii Krakii* (1705).

Viro nobilissimo et amplissimo  
 Dn. THORMODO TORFÆO  
 S. R. M. Rerum Norvegicarum Historiographo, Antiquitatum  
 Septentrionalium Vindici felicissimo,  
 Inter complura Antiquitatum Monumenta HROLFII KRAKII Historiam  
 Latine edenti,  
 ita applaudit  
 THORLEFUS HALTORIUS, Isl.

Sic decet exanimes vitæ donare triumphos,  
 Nominaque infausto penè sepulta rogo,  
 Prisca triumphales stimularunt pectora laudes  
 Quæ famæ rabidâ deperire fame,  
 Persvasit cumulos variorum mille laborum  
 Gloria, in extremos ambitiosa rogos,  
 Qvæis non Herculeis ausis, qvo sanguine fusô  
 Emisti nomen, Dania nostra, Tuum ?  
 Et quid sollicitus monumenta exempla que tentem ?  
 Totius numeri KRAKIUS instar erit,  
 Ille tuos quondam proceres caput extulit inter  
 Dania, dum melius non tibi numen erat,  
 Ille animos cœlo famamque æqvaverat orbi  
 Et decus et splendor temporis ipse sui.  
 Sed quæ multa dies per plurima plaustra laborum  
 Condignis meritis nomen ad astra tulit.  
 Multa dies iterum miserando funere mersit  
 Et caries tanti roserat acta viri.  
 At tuus invenit calamus, THORMODE, medelam  
 Auspiciis cujus KRAKIA fama stabit ;



Te sine, quam variis deluserit artibus ipse  
 Flamma vorax HROLFI nomine pasta foret,  
 Te sine clausa arvis et cespite tecta Fyrensi  
 Magnanimi Regis fortia gesta latent  
 Qvas tibi, si nosset, vellet depromere grates  
 KRAKIUS, auspiciis qui viget usque tuis?  
 Crede mihi laus est famæ : temereque pusillus  
 Nominis impositi præmia Voggus habet.  
 SKEGGIUS accepit promissæ munera famæ  
 Hac, quod non tulerat viribus, arte tulit.  
 Præmia sed fatis prohibetur reddere iniquis  
 KRAKIUS ; à grata posteritate feres  
 Regificum cingat munus tibi brachia Vogge  
 Eximium fabricæ nobilioris opus ;  
 Della sed cingat THORMODI tempora laurus  
 Et doctum circa ludat amæna caput.  
 Sit bene ! Schöfnungi servet de nomine nomen  
 Insula, cæruleis fluctibus apta qvati.  
 At mea THORMODI jactet se nomine Thule  
 Qvod pessum nunquam fluctus et unda dabunt.  
 Concelebret merito THORMODUM doctior Orbis  
 Patronum agnoscant rudera prisca suum.

IX. Þorleifur Halldórsson's *poem to Þormóður Torfason, printed  
 in the latter's Gronlandia antiqua* (1706).

Viro Nobilissimo atqve Amplissimo  
 Dn. THORMODO TORFÆO,  
 Historiographo Regio, Antiquitatum Borealium felicissimo instauratori,  
 Mæcenati suo ad cineres submissè venerando,  
 Historiam ac Descriptionem Grönlandiæ Antiqvæ, cum consilio eandem  
 recuperandi, edenti  
 ita plaudit  
 Ipsius Nobilitatis  
 cultor et cliens humillimus  
 THORLEFUS HALTORIUS Isl.

Qvem non meabit Dædalus æra  
 Pennis levatus, dum gelidam petit,  
 Dictes Cydoniæqve Cretæ  
 Impatiens, fugitivus Arcton ?  
 THORMODE Noster, qvò penetrantior  
 Non permeabit cælite collita  
 Dextrâ et valentiore cerâ  
 Penna Tibi ! datur ecqvîd ultra !

Lustrata pridem cœrula Nerigon  
 Tibi, nec isto præterita est pede  
 Færoja nec longum remotæ  
 Orcades, aut loca spreta Mannæ.  
 Nunc orbis ultra litora inhospiti  
 Iter paratur; nunc premitur polus,  
 Blaserkus ubi collo minace  
 Stelligerum levat æqvus axem.  
 Frustra minantur nunc et acqvatica  
 Vicina densis marmora nubibus  
 Periculum, frustra qve monstra  
 Oceano caput alta tollent.  
 Assvesce castis gens fera moribus,  
 Extolle lætum de tenebris caput;  
 Ignobilis Skrælingus olim  
 Nunc celebris sua noscat acta.  
 Solers legentium desine dextera  
 Plures recessus velle, sed hic mane.  
 THORMODIANI namqve scripti  
 Terminus est hic et orbis idem.

X. *Two congratulatory poems to Þorleifur Halldórsson, and a congratulatory poem by him to Gísli Björnsson, printed at the end of the dissertation De inventione astronomiæ (1706.)*

PRÆSIDI

Præstantissimo et Ornatissimo,  
 Amico suo selectissimo, De inventione Astronomiæ feliciter disserenti  
 amoris ergò

P.

R. B. WEGHORST.

Sydereos motus dum sic scrutaris et astra  
 Et quæ sit monstras artis origo Tuæ.  
 Laudibus insignis caput alta ad sydera tollis,  
 Hoc vigiles noctes promerueri decus,  
 Ingenium felix, felices gratulor ausus;  
 Et Tibi quanta velis prospera cunqve precor.

EIDEM

Sympatriotæ suo longè amicissimo  
 raptim posuit

M. A. THORILLIUS, Isl.

In laudes, THORLEVE, Tuas quid surgere vellem?  
 Sufficis, en! meritis Laudibus ipse Tuus.

Patria Te talem civem genuisse superbit,  
 Et gaudent Musæ connumerare suis.  
 Te Chaldæus amat Tuus, et Te Præsides gaudet  
 Qvód manet inventis gloria parta sua.  
 Gratulor usque Tibi, Patriæ qvoqve gratulor ultró,  
 Hoc Patriæ servet sed DEUS Ipse caput.

DEFENDENTI SUO PRÆSTANTISSIMO  
 atqve PEREXIMIO

gratulabundus hæc figit  
 PRÆSES.

Sic Patriam liqvisse juvat ! Sic fama meando  
 Qværitur, et magno parta labore venit.  
 Dum tua stat classis, Salomon, non provenit aurum  
 Qvod tibi fæcundo promit Ophira sinu.  
 Magnanimo Colchos nisu dum visis Iason  
 Hic tuus aurato vellere surgit honos.  
 Ni tua puniceum Rubiconia audacia, Cæsar,  
 Calcasset, tantum nomen inane foret.  
 Sic, GISLAVE, Tibi natura recludit eundo  
 Qvas prius ingenii dissimulavit opes.  
 Impiger Hafniacas curris mercator ad oras  
 Nil dubitans rapido pandere vela notho.  
 At tibi quàm talis succedat gloria facti  
 Id satis hæc hodiè pulpita nostra probant.  
 Chaldæo Uranien debes, Chaldæus at ipse  
 Uranies cultu se viguisse, Tibi.

XI. Þorleifur Halldórsson's *poem to Þormóður Torfason, printed  
 in the latter's Trifolium historicum (1707).*

Nobilissimo et Amplissimo  
 Trifolii hujus Historici Authori,  
 DN. THORMODO TORFÆO,  
 Mæcenati suo æternùm colendo  
 in debitum observantiæ signum hæc  
 qvaliacunqve adponit  
 Nob. Ipsius cultor humillimus  
 THORLEIFUS HALTORIUS, Isl.

Minax vetustas, desine fortibus  
 Gestis reniti ; qvid fremis insolens ?  
 Qvid tela vibras ? nunc furores  
 Nunc cohibe, Libitina, tandem.

Quid dente sævo saxea robora  
 Rodis ? quid alti nomina seculi  
     Evellis ? incisas columnas  
     Ejicias, et titulos superbos ?  
 Ludis coacto pulvere, dum tui  
 Regni pererras invida limites  
     Obliviosi, surripisque  
     Qvos Pario celebrare saxo  
 Dignum ; Colossis qvos et aheneâ  
 Æqvâsse cælo mole : latet sui  
     Cum Cæsaris Marcellus umbris  
     Conditus, et sub edace Drusus  
 Nullus sepulchro : sed neqve Carium  
 Marmor stupendis ossa beat suis,  
     Nec providæ servare Letho  
     Pyramides, Phariis verendæ.  
 Ruit movendi qvicquid habet vices  
 Moræqve cedit : sed manet altius  
     Diis et sacratâ mente natum  
     Consilium, Stygiis ab umbris  
 Servare claros. Historiam legis  
 Labantis orbis : sistitur ilicò  
     Annosa qvicquid vel senectus  
     Vel triplici tulit orbe tempus.  
 Nunc ter beato pax moderamine  
 Ditat colonos ; nunc qvatit ensibus  
     Gradivus orbem, nunc remotis  
     Principibus viduata regna,  
 Gestitqve victor. Nunc procul entheò  
 Gentilis error pellitur agmine,  
     Orcusqve cælò, dum fatigant  
     Cælitus indita fata mundum.  
 Hæc sistit aptè Pierio choro  
 TORFÆE, Musis grate ; sed hinc tua  
     Lætans pererrat fama mundum  
     Ingenii melioris aurâ.  
 Te culta laudat Dania, Te suum  
 Jactans alumnum spondet adoream  
     Arctoa Clio. Te loqvetur  
     Posteritate vicens senectus,  
 At tu trionum segrege margine  
 Reposta Thule, qvam Boreæ gelu  
     Premens (iniquum !) devoransqve  
     Vix sinit in Boreâ locari,

Tu cive tantò læta diu vige,  
 Plaususqve misce, forsan et illius  
 Scriptis celebrata inter omnes  
 Pressa prius capite astra lambes.

XII. *Congratulatory poem by Þorleifur Halldórsson to Olaf Lerche, printed at the end of the dissertation De harmonia coelorum (1708).*

Defendenti suo  
 Præstantissimo et Pereximio  
     hæc raptim gratulabundus  
     fudit  
     PRÆSES.  
 Sirenum cantus cerâ delusit Ulysses ;  
 Callidus hoc factò tutius ibat iter.  
 Tu quoqvæ Pythagoræ dum sic Sirena fatigas,  
 Itur inoffenso tramite, LÆRCHÆ, tibi.  
 Qvis verus cantus, qvæ sint modulamina coeli  
 Dicis, et averis pellere falsa studes.  
 Sic te fama canat, decantet cultior orbis ;  
 Et tibi ter fundant dulcia sistra melos.

XIII. *Þorleifur Halldórsson's epithalamium to Árni Magnússon and Mette Fischer, from a printed copy in the Fiske Icelandic Collection.*

Auspiciatissimas tædas Nuptiales  
 Viri  
 Nobilissimi, Amplissimi & Celeberrimi  
 Dn : ARNÆ MAGNÆI,  
 S : R : M : Dan : Norv : etc. ab Archivis, & in Universitate Hafniensi,  
 Philosophiæ & Antiquitatum Danicarum  
 Professoris Publici,  
 et

Nobilissimæ atqve Castissimæ Matronæ  
 MÆTTHILDIS FISCHERIÆ,  
 XVII. Kal : Jun : Anno Christi MDCCIX.  
 Solenniter accensas

Impr.  
 J. Steenbuch.

Hoc qvaliquunqve honoris genere  
 Officiosissimè prosequitur  
 Humillimus cultor  
 ÞORLEIFUS HALTORIUS Isl.

Sic te PLENA DEI  
Benedictio NUTRIT et ORNAT !<sup>1</sup>

Non semper Mars bella gerit ; nec cuspis et hasta  
 Horrisonos fundunt aëre mota sonos.  
 Nec semper rapido venatrix Cynthia cursu  
 Insequitur pavidas, ære volante, feras.  
 Tu quoque blandum edocta melos, sub nocte silente  
 Ipsa tuos varias, ô Philomela, modos  
 Scilicet æternâ superum de lege, quietis,  
 Qvicquid inest rebus, poscere tempus amat.  
 Alternare vices, viresque resumere lapsas  
 Jussit in hoc mundo maximus ipse DEUS.  
 Ipse pater Phæbus, vatum moderator et author,  
 Dicitur et fessam seposuisse chelyn.  
 Tuque refers factô Phæbum, celeberrime *Sponse*,  
 (Et decus est tantum posse referre Deum.)  
 Hactenus Herculeûm versus monumenta laborum  
 Hoc opus, hoc studium nocte dieque Tibi.  
 Ætas quid proavûm, tulerint quid secula prisca,  
 Et quid præsentis machina volvat opus.  
 Denique quid Sophie, quid dogmata prisca Sophorum  
 Abstrusi referant, mente manûque notas,  
 Nunc Tibi tanisper nocturna lucerna quiescat :  
 Nunc oleo et Lychnis ad breve pone modum.  
 Excipant sacræ, Cypris quas Delia tædas  
 Accendit, quibus hæc fulget honora domus :  
 Et doctos nunc pone libros ; desiste labore :  
 Nunc vacuum curis Te Cytherea jubet,  
 Anne vides nitidæ postes ungantur ut ædis ;  
 Et Tibi ducatur SPONSA venusta domum ?  
 Hic Te casta fides paribus complectitur ulnis,  
 Et sacer in socio pectore ludit amor.  
 Hic Tibi connubio junguntur munera cæli ;  
 Hic pietas thalamos occupat ipsa Tuos.  
 Dicite Jo, Musæ ? Sed tu quoque pronuba Juno,  
 Plaude novis cæptis : Sunt opus ista tuum.  
 Et tu, Castaliæ donator mentis, Apollo,  
 Cujus doctorum numine corda tument.  
 Plaude tuo civi ; et si quid sacrata movebunt  
 Vincula, nunc facili numine, Phæbe, veni,  
 Denique vos, superæ cælestia numina turbæ,  
 Vos petite, ut Nuptis omnia fausta fluant.  
 Dicite : ter felix vivat cum *conjuge Sponsus*  
 Ter quoque cum *Sponso Sponsa* beata suo !

<sup>1</sup> This has reference to the head-piece of the original edition.

Exitus ô ! felix felicia cœpta coronet ;  
Nec neget his ullus candidus ire dies.  
Si jubet et nostrum votum superaddier, illud  
Dicite prolapsum pectore tale meo :  
Vivat innociduus felix cum CONJUGÆ CONJUX :  
Vivas, ter Pyllos digne videre dies !  
CONJUGIUM Felix, felici sydere cœptum,  
Ut fluat efficiat ter veneranda Trias !  
Sic erit, ut, quamvis patrio procul orbe residas,  
Sentiat auxilium Patria nostra Tuum !

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Havniz, Ex Typographia Schmitgeniana.

## **ISLANDICA. Vol. VIII.**

### **CORRIGENDA.**

Page iii, line 13 : *for* sixteenth *read* seventeenth.

- xi, — 4 : The original MS. of Hjörleifur Þórðarson's translation of Erasmus' *Moriae Enconium* is apparently to be found in ÍBf. 245, 8°.
- xv, — 14 : *for* Aristotles *read* Aristotle.
- 4, — 17 : *for* em og *read* em eg.
- 7, — 11 : *for* forfaða *read* farfaða.
- 11, — 20 : *for* tileignaður *read* tileignaðar.
- 14, — 10 : *for* nátt *read* hátt.
- 30, — 14 : *for* eðrer *read* aðrer.
- 38, — 20 : *for* stette *read* slette.
- 42, — 42 : *for* indential *read* identical.
- 47, — 25 : *for* deperire *read* deperiere.
- 47, — 32 : *put a comma after* inter.
- 52, — 18 : *for* averis *read* a veris.
- 53, — 9 : *omit the comma after* qvietis.
- 53, — 23 : *for* tanisper *read* tantisper.
- 53, — 25 : *for* Excipant *read* Excipiant.





EXTRACTS FROM THE WILL OF THE LATE  
WILLARD FISKE

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——“ I give and bequeath to the Cornell University at Ithaca, New York, all my books relating to Iceland and the old Scandinavian literature and history. . . .”

——“ I give and bequeath to the said Cornell University . . . the sum of Five Thousand (5000) Dollars, to have and to hold for ever, in trust, nevertheless, to receive the income thereof, and to use and expend the said income for the purposes of the publication of an annual volume relating to Iceland and the said Icelandic Collection in the library of the said University.”

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In pursuance of these provisions the following volumes have been issued :

- |           |       |  |
|-----------|-------|--|
| ISLANDICA | I.    | Bibliography of the Icelandic Sagas, by Halldór Hermannsson. 1908.   |
| ISLANDICA | II.   | The Northmen in America (982-c. 1500), by Halldór Hermannsson. 1909.   |
| ISLANDICA | III.  | Bibliography of the Sagas of the Kings of Norway and related Sagas and Tales, by Halldór Hermannsson. 1910.                                  |
| ISLANDICA | IV.   | The Ancient Laws of Norway and Iceland, by Halldór Hermannsson. 1911.  |
| ISLANDICA | V.    | Bibliography of the Mythical-Heroic Sagas, by Halldór Hermannsson. 1912.   |
| ISLANDICA | VI.   | Icelandic Authors of to-day, with an appendix giving a list of works dealing with Modern Icelandic Literature, by Halldór Hermannsson. 1913. |
| ISLANDICA | VII.  | The Story of Griselda in Iceland, edited by Halldór Hermannsson. 1914.   |
| ISLANDICA | VIII. | An Icelandic Satire (Lof Lýgginnar). By Þorleifur Halldórsson. Edited by Halldór Hermannsson. 1915.  |

**There has also been issued :**

**CATALOGUE of the Icelandic Collection bequeathed by Willard Fiske. Compiled by Halldór Hermannsson. Ithaca, N. Y. 1914. 4° pp. viii + 755.**



# ISLANDICA



AN ANNUAL RELATING TO ICELAND  
AND THE  
FISKE ICELANDIC COLLECTION  
IN  
CORNELL UNIVERSITY LIBRARY

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VOLUME IX

ICELANDIC BOOKS OF THE SIXTEENTH CENTURY

BY  
HALLDÓR HERMANSSON

ISSUED BY CORNELL UNIVERSITY LIBRARY  
ITHACA, NEW YORK

1916

ICELANDIC BOOKS  
OF THE  
SIXTEENTH CENTURY  
(1534-1600)

BY  
HALLDÓR HERMANNSSON  
/

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**ANDRUS & CHURCH, PRINTERS**  
**ITHACA, N. Y.**

## INTRODUCTION.

The art of printing reached the four Scandinavian countries at different times. In the years 1481-82 the first printing was done in Denmark, and two printers were at work in Sweden in 1483. The first press was established in Iceland about 1530, while Norway had no permanent press until the middle of the seventeenth century.

Jón Matthíasson brought the first printing press to Iceland. He was a Swede by birth, and probably came directly from Sweden to Iceland. The date of his arrival can only be determined approximately as somewhere about 1530. It is uncertain whether he went to Iceland on his own initiative, or in response to a call from Bishop Jón Arason of Hólar; the latter alternative is generally accepted, and is the more probable one. But when we consider how little use Bishop Jón made of the press, it can hardly be maintained that he was very appreciative of the art of printing. Jón Matthíasson had a clerical education, and is said to have assisted the bishop in his Latin correspondence. In seeking reasons for his going to Iceland, Gunnar Pálsson thinks it possible that he left Sweden after the Reformation had been introduced there (about 1527), preferring expatriation to accepting the new faith. He seems, however, to have had no scruples about embracing Lutheranism when it became necessary in Iceland to do so<sup>1</sup>. He established himself first at Hólar and there printed in 1534 the so-called *Breviarium Nidrosiense*, the only book known to have been printed in Iceland prior to the introduction of the Reformation. About the same time he became priest of Breiðabólstaður in Vesturhóp, and presumably brought thither with him the press which doubtless was his private property. After the death of Bishop Jón Arason and the acceptance of the Reformation by the Hólar diocese in 1551, Jón Matthíasson became a Lutheran minister, holding that position until he resigned in 1566; he died in the following year at an advanced age. For Ólafur Hjaltason, the first Lutheran bishop of the Hólar see, he printed at Breiðabólstaður, in 1559 and 1562, only three books, so far as is known. His press was probably small and poorly equipped.

<sup>1</sup> *Typographia Islandica* (Gl. kgl. Saml. 1851 b, 4°).



It may seem strange that during the hard struggle between Catholicism and Protestantism in the fifth decade of the sixteenth century, the press should not have been used at all. The fight was carried on in the old way—with weapons, and not with printer's ink. If the press had been at the disposal of the energetic and somewhat unscrupulous Gizur Einarsson, bishop of Skálholt, it would doubtless have been made use of to advance the new faith. As it was, the Catholic party had control of the press, and it is easy to understand that they could see but little advantage in appealing to the people in print; theirs was not the fight for new ideas, but for the preservation of the old order. The bishops who succeeded Bishop Gizur and Bishop Jón were mediocre men—well-meaning and conscientious, but lacking energy and initiative. Bishop Marteinn Einarsson and Bishop Gísli Jónsson had their few books printed in Copenhagen, while the Breiðabólstaður press stood idle. Yet the lack of books for the religious instruction of the people and for the use of the clergy was keenly felt.

It is said that Oddur Gottskálksson on his return to Iceland in 1536 brought with him Latin, German, and Danish books. They doubtless were the works of the Reformers, but we have no means now of knowing what particular books they were. We have, on the other hand, some interesting notes about Bishop Gizur's library from his own pen<sup>1</sup>. But while the principal leaders of the Reformation in Iceland may have had a considerable number of books for their own use, the clergy at large had very few, or none at all. That, together with the lack of educated men to fill the clerical positions, was the greatest difficulty the Reformers had to contend with. In the Danish Church Ordinance of 1537, which in time also came into force in Iceland, it was prescribed to the ministers that they should have certain books. These were: the Bible, Luther's *Postil*, Melancthon's *Apologia Confessionis Augustanæ*, his *Loci communes*, Luther's *Shorter Catechism*, *Institutio visitationis Saxonie*, and the Ordinance itself, which contained a liturgy. At the convocation of the clergy of the Skálholt diocese at Miðdalur, June 28, 1542, the ministers declared themselves willing to carry out the Ordinance, provided they got the books they needed for that pur-

<sup>1</sup> *Dipl. Isl.*, X. pp. 486-487, 683, 692; XI. pp. 150-152, 190-192, 195-196.

pose<sup>1</sup>. But it was long before the books could be supplied in printed form in Icelandic. Bishop Gizur translated the Ordinance<sup>2</sup> and the Catechism<sup>3</sup>, and they doubtless circulated to some extent in manuscript, but not in sufficient numbers to satisfy the demand. The New Testament was printed in 1540, and six years later Corvinus' *Postilla*; nine years after that the first Icelandic hymn-book and manual for ministers was printed (1555), and three years later Spangenberg's *Margarita theologica*. Those of the clergy who understood Latin, German, and Danish could, of course, use books in those languages, but there were probably comparatively few who were able to do that, nor were such books easily obtainable. Consequently complaints are frequent as to the lack of books. A contemporary writer informs us that in his younger days there were very few books to be seen, but after 1560 or thereabouts they became more common<sup>4</sup>. Under such conditions it is not surprising that for a long while the progress of the Reformation was chiefly on the surface.

It was not until Guðbrandur Þorláksson had become bishop of the Hólar diocese that energetic efforts were made to supply the necessary books to the clergy as well as to the people. He had succeeded Jón Matthíasson as minister of Breiðabólstaður, but did not long occupy that position, being appointed bishop in 1571. Soon after began his ceaseless activity in writing, trans-

<sup>1</sup> 'Ef vier faaum þær Bækur med þessum Ordu Bæklinge, sem oss naudsyniar' (Harboe, *Förste Afhandl. om Reformationen i Island*, 1751, p. 264).

<sup>2</sup> *Dipl. Isl.*, X. p. 117 ff.

<sup>3</sup> *Safn til sögu Ísl.* I. p. 690.—In one of Bp. Gizur's notes from 1542 (*Dipl. Isl.*, XI. p. 192) occurs this item: 'Íslendzki bæklingurinn continens catechismos.' This was, perhaps, his own translation of the catechism (cf. the story about the reading from the catechism in Icelandic before the Queen of Denmark; Jón Halldórsson, *Bisk. sög.* I. p. 14).—Oddur Gottskálksson is also credited with translating the Shorter Catechism, see below, pp. 44-45.

<sup>4</sup> 'Á þeim árum sá eg enga postillu prentaða, utan Corvini postillu, eður nokkra gagnsama bók, utan biblíu og nýja testamentið, en þaðan í frá jukust þær ár fyrir ár. Hemingi postillu [N. Hemmingsen's *Postilla seu Enarratio Evangeliorum*, Hafniae 1561, or the German version of 1564; the Danish translation appeared first in 1576] og Spangebergi [Spangenberg's *Postilla deudsch*, Wittenberg 1543, also translated into Latin, and into Danish: *Valleggelse paa Søndagis Epistler*, etc., Magdeburg 1560] sá eg, anno 1566. Frá því herra Gíslí hann kom í Skálholt, þá jókst lærdómurinn, en lagðist af víða sú pápíska vísa; fram dróg hann í öllu eptir megni guðs orð, bæði í útlagningu og skrif, alla sína daga, á hvers dögum, að kennilýður fjölgaði mjög, og hann styrkti þá marga um bækur, postillur og pappír, etc.' (Jón Egilsson's *Biskupa-annálar*, in *Safn til sögu Ísl.*, I. p. 106).

lating, and publishing books, which lasted until his health completely broke down in 1624. The history of printing during the first twenty years or so of his episcopate is somewhat obscure, and there is a difference of opinion on several points, especially as to whether there were in Iceland two presses, or one, during that period. Two of the principal writers on the history of printing in Iceland, Gunnar Pálsson<sup>1</sup> and Jón Borgfirðingur<sup>2</sup>, have arrived at the conclusion that there were two presses, viz. the old press of Jón Matthíasson at Núpufell (from 1578), and a new press at Hólar bought by Bishop Guðbrandur in the seventies, the two finally being united in 1593, when the bishop bought the Núpufell press. This view is principally based upon the accounts of early writers, which, it must be confessed, are very indefinite, especially as to dates. Consequently the only way to decide the question with any degree of certainty is to examine the printed books of the period, and see whether they bear testimony to printing being done simultaneously at Hólar and Núpufell. Without therefore giving a detailed criticism of the results arrived at by the writers mentioned above, I shall attempt to present the case as it appears to me from the printed books, now known, of that period, as well as from a few other contemporary documents.

In 1572 or 1573 the press of Jón Matthíasson was moved from Breiðabólstaður to Hólar, Jón Jónsson, the son of Jón Matthíasson, having charge of it. It is probable that Bishop Guðbrandur rented it from him, although we have no definite information as to that. In 1573 Bishop Guðbrandur writes to his friend Paul Madsen (Paulus Matthiæ), bishop of Zealand, that he, at the time of writing, had a press (*officinam typographicam*) which was somewhat worse for wear, but which could be put in working order. In the letter he asks his friend to send him paper, ink, and a few other things. As to the paper he expressly states that part of it is to be used for printing<sup>3</sup>. These things he apparently received<sup>4</sup>, and the press was set to work<sup>5</sup>. In another

<sup>1</sup> *Typographia Islandica*.

<sup>2</sup> *Söguálgrip um prentsmiðjur og prentara á Íslandi*. Reykjavík 1867. 8°.

<sup>3</sup> *Hist. Eccles. Isl.*, III. p. 373.

<sup>4</sup> *Hist. Eccles. Isl.* III. p. 374. The reference in this letter may, however, be to some other order.

<sup>5</sup> Björn á Skarðsá says that printing was begun at Hólar in 1574 (*Annálar*. Hrappsey 1774, pp. 126-127).

letter, of a later date, to Bishop Madsen he states that he had begun in that year to print some books, or pamphlets (*aliquot libellos*)—possibly referring there to Hemmingsen's *Lífsins vegur*, and the sermons which are said to have been appended to it, or published separately (cf. below p. 19). He says that he had gone to considerable expense to restore the press, but before the printing of these books was finished the printing press (*torcular*) broke to pieces from age, and no one there could repair it. He says further that he does not want to give up the work he has thus begun, and that he is therefore sending his printer, Jón Jónsson, to Copenhagen that he may remain there in some printing establishment for a year or so; he asks his correspondent to help and advise the printer in buying another printing press (*torcular*) for a moderate price at his own (Guðbrandur's) expense, so that the printer might bring it with him on his return next year.<sup>1</sup> If the dating of this letter in 1575 is correct, as Bishop Finnur presumes, it must have been written very early that year, so that Jón Jónsson could return with the printing press before the end of the year, because on Feb. 17, 1576, he printed at Hólar the Pfeffinger-Spangenberg-Palladius tractates. But going abroad and coming back in the same year was not an easy thing in those days. I am therefore inclined to think that the second letter was written in 1574. After the bishop had received the things he asked for in the letter of 1573, printing was begun, but it had soon to be stopped because of the breaking of the printing

<sup>1</sup> 'Ad officinam typographiam quod attinet, pro qua restauranda nunc aliquot annos sumtus feci non contemnendos pro meae fortunae conditione, velim paucis, quomodo se res habeat, exponere: Curavi hoc anno aliquot libellos imprimi, sed antequam finem operi impressor fecisset, torcular (seu *pressen*) vetustate disruptum est, ita ut non possit ulla ratione apud nos reparari. Verum quoniam propter gloriam Dei propagandam hos sumtus fecerim, dolet mihi me tam cito incepto opere coactum esse a ceteris desistere, quare meum impressorem ad vos mitto, ut hoc solummodo anno apud aliquem typographum maneat; interim ut vestro consilio et auxilio provideat, ut aliud torcular meo sumtu et mediocri pretio nobis comparet, secumque anno sequenti nobis adferat. Nicol. Bibl. amicus meus scripsit mihi et promisit, si puerum mitterem, velle se cum Academiae typographo agere, ut ipsum in hac arte instruat, ipsumque typographum bona fide hoc ipsi promississe. Hac spe ductum commendo vobis hunc juvenem Jonam, quem statim ubi venerit ad vos, vellem ut ad praedictum Typographum Andream se conferat, et apud ipsum hac hyeme maneat.' (*Hist. Eccles. Isl.* III. p. 375.)—The letters which Bp. Finnur quotes are to be found in Bp. Guðbrandur's letter book, AM. 241, 4°. Unfortunately this has not been accessible to me. It is probable that something more about the press and the printing may be gathered from his letters.

press. Consequently he sent Jón Jónsson to Copenhagen where he remained during the winter of 1574-75 with Andreas Gutterwitz, printer to the University. In the spring or summer of 1575 Jón must have returned with a new printing press, and the printing of Hemmingsen's *Lífsins vegur*, which presumably had been begun the year before, was then finished. Thus he could have been at work in February, 1576, when the tractates were finished; in the same year also Palladius' *Catechismus* was printed. From the following year (1577) there are no books known, and it is therefore possible, as some writers think, that Jón Jónsson was again abroad to buy some new material for the press, returning in the spring of 1578. At any rate, King Frederick the Second issued on March 5, 1578, a letter granting Jón Jónsson the free use of the crown farm Núpufell in Eyjafjörður on the condition that he kept a press there and printed the books the bishop wished to publish.<sup>1</sup> This privilege was given on the advice of Bishop Guðbrandur, as Arngrímur Jónsson states. But in spite of the privilege Jón Jónsson remained at Hólar for a long time, and for eleven years we hear nothing of any printing at Núpufell. From 1578, when the *Lögbók* was printed, until 1584, when the *Bibla* was finished, we find Jón Jónsson's name on all the Hólar books. There is, to be sure, the undated edition of the *Lögbók* which is usually placed at 1582. This, being without colophon, has, because of its poor type, been looked upon as a product of the old Núpufell press; but that is a mere conjecture, impossible to prove, since we have no evidence as to any press at Núpufell in that year. There are no books known from the years 1585-88. In 1589 the *Psálma Bók* was printed at Hólar without Jón Jónsson's name on it, and in the same year Dietrich's *Summaria yfer þad Nyia Testamentid* was printed at Núpufell by Jón Jónsson. Here we have two books printed in the same year and in two different places. But that does not, I think, necessarily prove the existence of two presses. The *Psálma Bók* may have been finished early in the year 1589, the press being subsequently

<sup>1</sup> *Kongelige Allernaadigste Forordninger og aabne Breve*. II. Deel. Rappsoe 1778, pp. 83-85.—Magnús Ketilsson thinks that the wording of the letter: 'thenne breffvissere Jon Jonsson' shows that Jón Jónsson was abroad at the time, and procured the letter himself; but that is not conclusive.

transferred from Hólar to Núpufell, and before the end of the year the printing of the *Summaria* could have been finished there. No books printed in 1590 are now extant, although Hálfðán Einarsson mentions a few which he says were printed at Hólar in that year, but his assertion cannot be accepted until these books are actually found. In 1591 Jón Jónsson printed at Núpufell Dietrich's *Summaria yfer þad Gamla Testamentid*. In 1592 only the *Apologia* is known to have been printed, but it is without a colophon. In the following year no book is known to have been printed in Iceland, nor is there any until October 25, 1594, when Jón Jónsson finished at Hólar the printing of the *Graduale*, and November 5, the printing of Luther's *Catechismus*. The same year Palladius' *Wm Dóma-Dag* was also printed, but without a colophon. The printing at Núpufell had thus come to an end, and it is supposed by those who assume the existence of two presses that Bishop Guðbrandur bought the Núpufell press in 1593, and united it with his own press at Hólar. After 1594, at all events, there can be no question of two presses in Iceland; from that date there is only the Hólar press, owned by Bishop Guðbrandur.

In the material which has now been reviewed, there is nothing that points to an entirely new press, bought and established at Hólar by Bishop Guðbrandur.<sup>1</sup> In his letters of 1573 and 1574 (or 1575?) he mentions the old press, and says that the printing press itself (*torcular*) was broken beyond repair; what he bought then was therefore only a new printing press, but not a complete printing equipment. The types and other material from the old press were thus still in use, and were probably still the property of Jón Jónsson or the heirs of Jón Matthíasson. From time to time this equipment was renewed or added to; new types and

<sup>1</sup> Arngrímur Jónsson says in *Crymogæa*, p. 254: 'Is [Jón Matthíasson] filium habuit sibi cognominem. Qui Dn. Gudbrando auctore exteros inuivit et in eadem typorum arte nonnihil profecit. Atque ut tanto facilius artem in Islandiam exerceret, intercedente Episcopo, singulare beneficium a clementissimo Rege Frederico impetravit: ex Regiis nempe fundis prædium Nupufellense gratis fruendum. Datum Anderskouff 5 Martii.—Per hunc itaque Typographum Ionam, Episcopus libros aliquot excudit: ac præterea officinam Typographiam domi suæ magnis sumptibus instituit; aliosque ab ipso Ionâ in illâ arte erudiendos curavit.' In spite of the 'præterea' this is altogether too indefinite, lacking as it does dates of any kind, to serve as a proof for the existence of two presses.

illustrations<sup>1</sup> were bought as required ; but it is likely that Jón Jónsson continued to be a part owner of the printing establishment. The new types which were added must have been in much the same style as the old ones ; in the various books from the Icelandic press during the sixteenth century the types are very similar. The types in the Núpufell books do not differ from those of the earlier Hólar books. They appear sometimes fresher and clearer in one book than in another, but that, as a rule, is chiefly due to the quality of the paper. It is not easy to understand Bishop Guðbrandur's policy, if at his own expense he sent Jón Jónsson abroad to acquire a better training, procured for him the grant of Núpufell, and then let him continue his own private press there, while the bishop's own press at Hólar required an experienced printer. Nor is it easy to see why the bishop should have had so important works as the two *Summaria* printed at Núpufell, in the old press, with the supposedly worn-out material, while his own new press at Hólar stood idle. Besides, Jón Jónsson, in order to carry on printing at his father's press, would have had to buy a new printing press, the old one, as we have learned, being broken. Bishop Guðbrandur is known to have been a very practical man, but to support two presses at the same time would have been unpractical. The theory about the two presses seems therefore from every point of view to be untenable. On the other hand, we do not know for what reason Núpufell was selected as a place for the press, that farm being at a considerable distance from Hólar ; there may have been no other crown farm available nearer to the see ; but that the press was not moved to Núpufell until eleven years after the royal privilege had been granted sufficiently shows, I think, the bishop's reluctance to part with the press, or be separated from it ; and it may be presumed that he finally yielded to Jón Jónsson's wishes in the matter. He had it brought back to Hólar four years later, after having experienced the inconvenience of being so far away from it. If any legal transaction took place

<sup>1</sup> Practically all the woodcuts in the Hólar books are of German origin. It is said that some of the woodcuts in the Bible of 1584 came from Hamburg ; that probably refers to the woodcuts in the Old Testament, while the five in the New Testament seem to be of a different type, and may have been made by the bishop himself after the cuts in the Danish Bible (cf. below p. 32).

between the bishop and Jón Jónsson in 1593, as reported, it probably consisted in the bishop's buying Jón Jónsson's share in the press, thenceforth employing him as a printer of the Hólar press. It is worthy of notice that after 1594 Jón Jónsson's name does not appear on the Hólar books, although he remained a printer there until his death in 1616.

The books printed in Icelandic during the sixteenth century are, with a very few exceptions, all of religious content, which is not to be wondered at, since religious questions were, to the mind of the rulers and the people, by far the most vital issue, and books of that character were greatly needed. The censorship of books according to the Church Ordinance of 1537 was exercised by the professors in the University of Copenhagen, or, in some cases, by the bishops of the different dioceses.<sup>1</sup> It is stated in a few of the Icelandic books printed abroad that these were approved by the professors—an approval of small value, since the censors themselves did not understand Icelandic. The censorship in Iceland was discharged by the bishops; the only book printed there which seems to have been submitted for approval to the professors and learned men of Copenhagen, was the *Psálma Bók* of 1589. But there was literally no provision in the Church Ordinance for a censorship of Icelandic books. Only books in Danish, Latin, and German were subject to censorship.<sup>2</sup> It was, of course, due to ignorance, or to oversight on the part of the makers of the Ordinance, that Icelandic was not included, but it did not follow that Icelandic books should be exempted from such a supervision.

The Icelandic books of the sixteenth century have now become very scarce. Of several only a few copies have been preserved; of others only one copy is extant; and there are some which have been entirely lost. The sources available for making a full bibliography of them are incomplete and frequently very unreliable, as the authors of these sources often have put down titles and dates from hearsay, or following an earlier writer, without taking the trouble to verify them, or to state whether they

<sup>1</sup> Concerning the censorship, see H. F. Rörðam, *Kjöbenhavns Universitets Historie fra 1537 til 1621*. Kbh. 1868-77. I. pp. 287-292; II. pp. 358-362; III. pp. 452-454.

<sup>2</sup> *Dipl. Isl.*, X. p. 159.



themselves had seen the book or edition in question. In the present work I have attempted to describe all those books of which copies are known, mentioning at the same time the books or editions which have been recorded, either rightly or wrongly, in other works dealing with the subject. The fullest and most carefully compiled list so far is the one by Bishop Finnur Jónsson, in his *Historia Ecclesiastica Islandiæ*, vol. III (1775), but the author himself acknowledges its shortcomings.<sup>1</sup> The two essays by Bishop Ludvig Harboe in *Dänische Bibliothec*, vols. VII (1745)<sup>2</sup> and VIII (1746)<sup>3</sup> are also of value, as well as his two treatises on the Reformation in Iceland.<sup>4</sup> Hálf dán Einarsson's *Sciagraphia historiæ literariæ Islandicæ* (1777) is, as might be expected, of very great importance. The nineteenth century authors, like Jón Espólín, Hallgrímur Jónsson, and others, add nothing new, following closely the earlier writers. I have also consulted a manuscript list of books printed at Hólar and Skálholt during the sixteenth and seventeenth centuries; this is to be found in Berg. Mus. 128, 4°, and JS. 490, 4°, and is independent of the writers I have mentioned and, in a few cases more correct; it dates from the eighteenth century, and may have originated with Jón Thorkillius, who was Bishop Harboe's right-hand man while the bishop was in Iceland. At that time, and possibly also afterwards, Harboe collected a great number of Icelandic books. His library was sold at auction in Copenhagen in

<sup>1</sup> Regarding his list of books printed during the episcopate of Bp. Guðbrandur, Bp. Finnur says that the following must be observed: '1) Neque hunc catalogum ita perfectum esse, ut nulli hic desint ab eo editi libri, nam contrarium ostendit series annorum, quibus nulli libri adscripti sunt. 2) Nec nos omnes hos libros, aut jam habere, aut unquam conspexisse, multa enim ejus viri opera ad nos non pervenerunt, quæ autem adferimus, aut doctorum virorum scriptis, aut amicorum relationibus, aut tandem autopsiæ tribuenda sunt. 3) Quædam ita affecta esse, licet extant, ut annus adscribi non possit, cum capite et calce mutilata sint. 4) Quædam horum, quæ adferimus, bis aut ter edita esse' (*Hist. Eccles. Isl.*, III. pp. 379-381).

<sup>2</sup> Verzeichnis derer Bücher, welche im Stift Holum zur Uebung der Gottseligkeit in den Häusern gebraucht werden, pp. 647-666.

<sup>3</sup> Kurtze Nachricht von der isländischen Bibel-Historie, wobey zugleich von den Uebersetzern der Bibel verschiedenes angeführet wird, pp. 1-156.

<sup>4</sup> Published in *Skrifter, som udi det Kiöbenhavnske Selskab af Lærdoms og Videnskabers Elskere ere fremlagte og oplæste*, V. Deel. 1751, pp. 209-302; VII. Deel, 1758, pp. 1-100.

<sup>5</sup> Elenchus librorum quorundam antiquissimorum, quos tam primo, ex officina præcipue Holana, quam dein Skálholtina, duobus proximè præcedentibus, impressos indagavi seculis.

1784-85, and the printed catalogue of it (*Bibliotheca Harboiana*, 1784, 3 vols.) includes a great many sixteenth century books, some of which have now completely disappeared. Whether more books were printed at Hólar during the first century of printing than there are now on record, is a question which is not easy to decide one way or the other. There may be, in writings and documents from the earlier centuries which still remain in manuscript, some further information about printed books of the period dealt with here. An examination of auction catalogues and other library catalogues of the seventeenth and eighteenth centuries might also add to the number of titles, or give a clue to copies of books which are now otherwise unknown.

About 1888 Willard Fiske compiled a tentative list of *Icelandic books of the XVIth century* (8° pp. 4) which he sent to many libraries and persons interested in Icelandic literature, in order to ascertain where copies of these books were to be found. The list included 39 items from the years 1540-1600. It was his intention to publish a catalogue of them later. Whether he obtained much information through the circulation of this list I am unable to say, but on his many travels he examined old Icelandic books wherever he found them in libraries, and the notes he took on these occasions have been at my disposal, and have frequently been useful to me, written as they are with his usual accuracy. I have myself examined all the sixteenth century books which are to be found in the National Library (Landsbókasafn) in Reykjavík, and in the Royal Library, and the University Library in Copenhagen<sup>1</sup>, the three libraries which, together with the Fiske Icelandic Collection<sup>2</sup>, possess most of these books. Several of them are also to be found in the University Library of Upsala, most of the copies there having belonged to Rolf Arpi, who doubtless collected them during his visits to Iceland about 1880 and after<sup>3</sup>. A few sixteenth century books have

<sup>1</sup> The books in the two Copenhagen libraries are entered in *Bibliotheca Danica* (Kjöbenhavn 1877-1914, 5 vols.).—I am under obligation to Mr. Sigfús Blöndal, of the Royal Library, for much information concerning these books.

<sup>2</sup> Some of the books in the Icelandic Collection have been described in W. Fiske's *Bibliographical Notices* I, IV-VI, 1886-1907.

<sup>3</sup> I am greatly indebted to Dr. Aksel Andersson, librarian-in-chief of the University Library at Upsala, for information about the books there.

also found their way to the Bodleian Library, Oxford<sup>1</sup>, and to the British Museum<sup>2</sup>.

The titles are given as minutely as the types available to me permitted. Abbreviations are filled out, and the letters supplied are put in italics. Some peculiar characters could not be reproduced, *e. g.* the þ, which is always shown by italic (*f*) for the sake of distinction. The titles are in a chronological order, and under each year an alphabetical arrangement is usually followed. All books have been listed which were either printed in Iceland, or in Icelandic, or by Icelandic authors, during the sixteenth century. There are thus included 49 books, or editions, all of which, with the exception of seven, were printed in Iceland; some 18 other books or editions are mentioned by title, but of these only four can be looked upon with certainty as having existed, while the information about the others is vague and insufficient. It is to be hoped that more light may be thrown upon them, or copies of them be found.

<sup>1</sup>For the description of the copies in the Bodleian I have chiefly depended on Mr. Fiske's notes.

<sup>2</sup>See T. W. Lidderdale's *Catalogue of the books printed in Iceland from A.D. 1578 to 1880 in the Library of the British Museum*. London, 1885. fol.

## ICELANDIC BOOKS OF THE SIXTEENTH CENTURY

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1534. Breviaria ad usum ritumque Sacrosancte Holensis Ecclesie, jam prius impressa, impensis ac mandatis insignibus, reverendi in Christo patris et Domini, Domini Joannis Arneri ejusdem Ecclesie Episcopi felix faustumque adepta sunt exordium. *At the end*: Opus istud impensis ac industria plurimum reverendi in Christo patris Dni Joannis Arneri Sacrosante Holensis Ecclesie episcopi faustum felicemque sortitum est exitum finemque optatum. In residentia sua impressum atque adauctum Calendas Maji Anno salutis MD. XXX. IIII.

This presumably is the first book printed in Iceland; at least it is the only definitely known work of the Icelandic press prior to the Reformation. No copy of it is now in existence. The last known copy was in Árni Magnússon's library, and was destroyed in the fire in Copenhagen 1728<sup>1</sup>. It is from that copy the title given above is derived. Árni Magnússon's secretary, Jón Ólafsson from Grunnavík, who had seen the copy, wrote afterwards down from memory the title and the colophon<sup>2</sup>. It is evident from this that the book was printed at Hólar. He describes it as 'excusum forma quarta, cantilenis latinis melodiarum pulcherrimarum, lemmatibus rubris distinctum'.<sup>3</sup> Luckily a few years ago Count C. M. Stenbock found pasted on the inside of the cover of an Icelandic seventeenth century manuscript in the Royal Library in Stockholm, two leaves (numbered: Ilij and Iliij) which Mr. Isak Collijn identified as being from the lost breviary. He has described them in *Nordisk tidskrift för bok- och biblioteksväsen* 1914, pp. 11-16 (Två blad af det förlorade Breviarium Nidrosiensis, Hólar 1534), with facsimiles.<sup>4</sup> It appears from this that the work was a close reprint, rather poorly executed, of the 'Breviarium Nidrosiense' which at the instance of Archbishop Erik Walkendorf had been printed in Paris 1519. There are numerous typographical errors to be found there, and the type Mr. Collijn describes as follows: 'På de båda bladen förekommer endast en stilsort, en liten ful schwaback af det slag, some på 1500-

<sup>1</sup>An amusing anecdote is told by Uno von Troil (*Bref rörande en resa til Island* 1772. Upsala 1777, pp. 186-187) in connection with the loss of this copy.

<sup>2</sup>*Nye Tidender om lærde og curieuse Sager* 1740, pp. 249-253 (Continuation af C. F. Wadskjærs Observationer om Bogtrykker-Konsten i Danmark).

<sup>3</sup>Add. Bibl. Univ. Havn. 36, fol. Quoted in *Biskupa sögur* II. p. 442.

<sup>4</sup>Reviewed by B. M. Ólsen, in *Skírnir* LXXXVIII, pp. 222-223, and by V. Guðmundsson in *Eimreiðin* XX, p. 230.

talet blef vanlig i tyska och svenska tryck. Som anfangen hafva användts dels initialer från en större rubrikstil, dels ett slags klumpiga lombarder af föga tilltalande utseende. Två slags alineatecken förekomma, ett handformigt och ett säckliknande. Några i rödt tryckta öfverskrifter finnas icke på dessa sidor, lika litet som några noter, hvilket emellertid icke hindrar, att bådadera kunnat förekomma i andra partier af det förlörade breviariet.' The size of the printed page according to the facsimiles is 13.2 x 8.8 cm., in two columns (29 lines) with running title, but no catch-words.

By comparing the contents of the Paris breviary as given by Bruun (*Aarsb. og Medd.* I. pp. 268-275)<sup>1</sup> with the accounts in Icelandic sources<sup>2</sup> of books reported to have been printed in Jón Arason's press, it will be found that these may, as far as the titles go, merely be portions of the breviary. Arngrímur Jónsson,<sup>3</sup> the earliest writer on the subject, says that Jón Matthíasson printed 'Evangeliarum & Epistolarum Dominicalium lectiones', probably referring there to Ólafur Hjaltason's manual of 1562; then he adds: 'Ad hæc odas aliquot sacras & manuale, quod dicunt, sacerdotum, ac præterea fortassis libellum unum aut alterum'. The 'manuale sacerdotum' may be the breviary, and the 'odæ sacræ' possibly identical with 'cantilenis latinis' in Jón Ólafsson's description, and therefore refer to the Psalter which in the Paris breviary fills 66 leaves, and, of course, must have filled corresponding space in the Hólar edition. Bp. Finnur Jónsson mentions in the first place (*Hist. Eccles. Isl.*<sup>4</sup> II. pp. 721-722) a 'Manuale Pastorum' of which he gives the date ca. 1530, there evidently referring to the breviary, which he also later (III. p. 226) mentions as 'Breviarium Nidarosiense'; but in the latter place he adds that Jón Matthíasson printed, 'ut quidam volunt, Calendarium Latinum'. A calendar occupied 8 leaves in the Paris breviary, and must also have been included in the Hólar issue. But these accounts are not of much importance; probably none of the early writers who mention the breviary, excepting Jón Ólafsson, ever saw a copy of it. And there is no conclusive evidence to show that there were any other books issued from the Icelandic press during Jón Arason's episcopate.

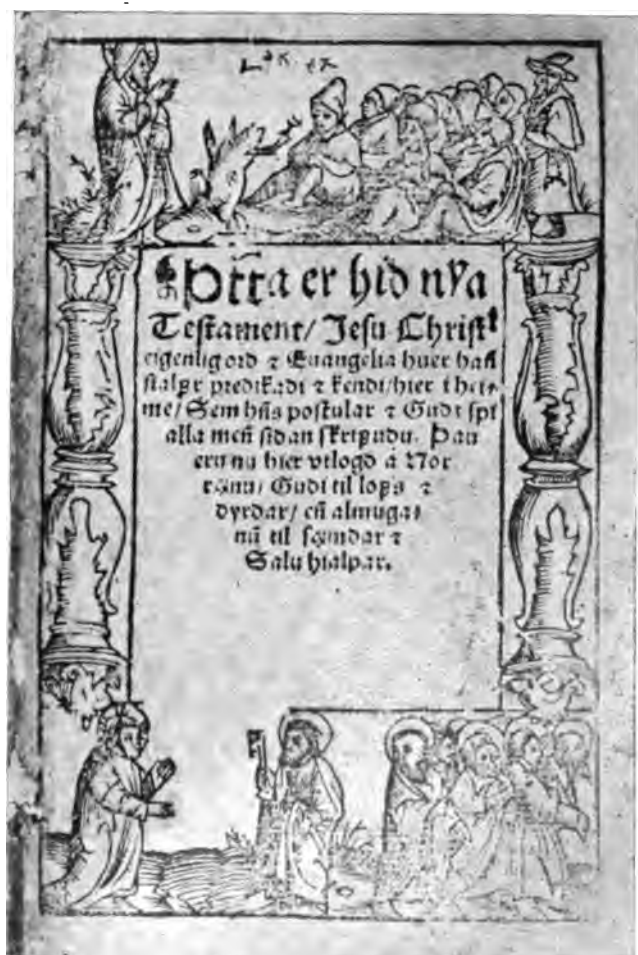
1540. Petta er hid nya | Testament, Jesu Christi | eigenlig ord  
oc Euangelia huer hann | sialfr predikadi oc kendi, hier i hei- |  
me, Sem hans postular oc Gudz spi | alla menn sidan skrifudu.  
Pau | eru nu hier vtlogd a Nor | rænu, Gudi til lofs oc | dyrdar,

<sup>1</sup> See also Lauritz Nielsen's article in *Nord. tidskr. f. bok- och biblioteks-væsen* I. pp. 38-39 with facsimile of the title-page (Nye Oplysninger om to danske Palæotyper).

<sup>2</sup> These references are all mentioned by Collijn, and by Chr. Bruun in his description of the Breviarium in *Aarsb. og Medd. fra det st. kgl. Bibliothek* II. pp. 123-125.

<sup>3</sup> *Crymogæa*. Hamburgi 1610, p. 154 (i. e. 254).

<sup>4</sup> The title of this work will not be repeated in the following pages, but the work referred to only by its author's name.



Title-page of *Hid nya Testament*, 1540.



enn almuga- | num til sæmdar oc | Salu hialpar. *At the end*  
(f. [330]b): Pryckt vti Konungligum stad Ros- | chylld af  
mier Hans Barth | xii dag Aprilis, Anno | domini M Dxl.

8°. Sigs.: A—Z, a—s (the last in 10); ff. [330]. Small schwabacher; page-lines 32; size of page: 11.8 x 6.7 cm. (incl. marginalia 8.1 cm.); running titles; catchwords; marginal references; decorative initials in three sizes. T.-p. in woodcut border, the top picture representing Christ talking to the people, the bottom picture shows him sending out the Apostles and St. Peter turning towards him with the key in his hand (see plate I); on the reverse is a woodcut representing David playing the harp, above and below are scriptural quotations. *Contents*: T.-f.; King Christian III's letter concerning the publication and the sale of the New Testament, dated 'otthende dagen effther alle Helgen dagh' (Nov. 9) 1539, ff. (2)a—(3)a; *Formale* (Luther's preface), ff. (3)b—(7)a; Þessar eru bækr hins nya testamenti, f. (7)ab; text, ff. (8)a—(324)b; *Registrum* huernen finnast skulu pistlar og Gudzspioll, þau sem lesinn verda i heilagre, Kirkiu, a Sunnu daugumeda óðrum hatidum, kring vm tolf manudu, ff. (325)a—(327)b; the translator's postscriptum, unsigned and ending with Amen, ff. (328)a—(330)b, followed by the colophon.—The royal letter states that the work had been found to be 'rettheligen . . . vðsett effther then latiniske translation', but Bp. Harboe (*Dän. Bibl.* VIII. pp. 20-41)<sup>1</sup> has found that the translator made use of both the Vulgate and Luther's translation. Luther's prefaces to the Epistles are included, but his preface to the Apocalypse is left out on account of its harsh language about the papacy, in its place there is a brief preface by the translator himself. Oddur Gottskálksson (1514-1556), called in the royal letter Otthe Norske, is said to have translated St. Matthew's Gospel in Skálholt, and the rest of the work at his home Reykjar in Ölves. The story of the translation was first told by Jón Egilsson in his 'Biskupa annálar',<sup>2</sup> and has often been quoted. The translation was ready in 1539, and was then brought by the translator himself to Denmark, where it was examined by professors and doctors and found to be correct—a judgment which must have been superficial, to say the least, as none of them is known to have been acquainted with Icelandic<sup>3</sup>. It was probably printed at the translator's own expense. It is the first book printed in Icelandic, so far as is known, and its appearance marks an epoch in the literature of Iceland. It initiated the revival of Icelandic prose, and from a linguistic point of view has many short-comings, as might be expected of a pioneer work. The praise bestowed upon it by Guðbr. Vigfússon<sup>4</sup> was greatly exaggerated,

<sup>1</sup> Cf. also E. Henderson, *Iceland*, 1818, II. pp. 265-268.

<sup>2</sup> *Safn til sögu Íslands*, I. p. 77 ff.

<sup>3</sup> H. F. Rördam, *Kjöbenhavns Universitets Historie*, 1868-69, I. p. 203.

<sup>4</sup> Selections from the translation were printed in Vigfússon and Powell's *An Icelandic prose reader*, Oxford 1879, pp. 265-336, notes pp. 433-443. (Cf. also H. Sweet's review in *The Academy*, XVI. 1879, pp. 178-179.)



and Eiríkur Magnússon consequently had no difficulty in confuting it<sup>1</sup>. The printing is rather poor, and the book abounds in printer's errors, due to the fact that it was printed outside of Iceland and no proper supervision exercised by the translator. For this he apologizes in the postscriptum which otherwise is of religious content. The title border is known from German works and other of Barth's books. Barth had established himself as printer in Roskilde in 1534 (*Aarsb. og Medd.* II. pp. 399-400).

There are two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 46; *Aarsb. og Medd.* II. pp. 229-231), one in Copenhagen University Library, one in Upsala University Library, and one in the Landsbókasafn, Reykjavík (cf. *Ísafold* XXXIV. no 47, p. 187). The copy in the Icelandic Collection (*Catal.* p. 46) is slightly imperfect; an imperfect copy is in the library of the British and Foreign Bible Society (Darlow and Moule, *Hist. Catal. of the printed editions of Holy Scripture*, 1903, III. p. 780). A copy without t.-p. is said to have gone with Jos. Lorck's library to the Königl. Landesbibliothek, Stuttgart. Bp. Harboe owned three imperfect copies (*Bibl. Harb.* II. 1784, p. 235, nos. 2251-53); and copies are entered in the catalogues of the libraries of P. H. Resen (1661) and O. Thott (1789).

1546. Postilla. | Stuttar vtskyring | ar þeirra, Gudspjalla sem a ol- | lum Sunnudogum, kring | vm arit predikut | verda. | Samansettar fyre fatæka soknar | Presta oc husbuendur, af vir- | diligum manne, D. An- | tonio Coruino. | Enn a norrænu vtlagdar af | mier Odde Gotzskalkzsyne. | Prentadar i Raudstock af | Ludowick Dietz. | M. D. XLVI.

2 parts. 8°. Sigs.: A-Z, Aa-Nn (the last in 7); ff. 115 + [3], [1] + 163 + [4]. Schwabacher, two sizes; page-lines 30 and 25; size of page: 12 x 7.4 cm. (incl. marginalia 8.9 cm.); running titles; catchwords; marginal references; small Gothic and a few ornamental initials. T.-p. in border, at the bottom of which stand the words: DORHEIT MACHT ARBEIT; lines 1, 7, 8, 9, 10, 13, 14 and 15 are in red. There are 2 woodcuts in the 1st part: f. 3a (Christ riding into Jerusalem) and f. 22b (the Christ child lying in the manger). The 2nd part has a t.-p. as follows: Stuttar | vtskyring- | ar þeirra Gudspjalla | sem i fra Paschum, oc | tijll Aduentunnar a | Sunnudogunum | leain verda. | Saman settar af | virdiligum manne, D. | Antonio Coruino. It is in border, different from that of the 1st part, at the top of which is the date 1522, at the bottom the words: AMOR OMNIA VINCIT; on the reverse is an armorial woodcut with the inscription: REDEMPTORIS MVNDI ARMA; it is in border at the bottom of which is a shield with the printer's monogram. This part has 2 small woodcuts: f. 1a (the resurrection of Christ) and f. 40b (the Holy Spirit descending upon the Apostles). *Contents, pt. i.*: T.-p., f. 1a; preface (running title: Ad pium | Lectorem)

<sup>1</sup> E. Magnússon, *Dr. G. Vigfusson's ideal of an Icel. New Testament translation*, Cambridge 1879; an Icel. edition somewhat augmented: *Nokkur orð um þýðingu Odds lög. Gottskálkssonar á Mattheusar guðspjalli*, Reykjavík 1879.

dated and signed at the end: 'Skrifat i Raudstock in vigilia Natiuitatis Christi [Dec. 24] Anno etc. M. D. xlvj. Ydar hinn goduiliuge. Ottho Gotschalci', ff 1a-2b, followed by a scriptural quotation (Jeremiah xxiii) in Latin and Icelandic; text, ff. 3a-115a; Ein litil Registur Vetrar Partzins, ff. 115b-(3)b, followed by a prayer and a Latin biblical quotation (John iii); *pl. ii.*: T.-f., on reverse a woodcut; text, ff. 1a-161a; Epilogus. Pad er | Ending Bokarinnar, ff. 161b-163b; addenda (Þessi clausa skal standa, etc.), f. 163b; Ein litil Registur Sumar Partzins, ff. (1)a-(4)b, ending with: 'FINIS. Spes mea Christus,' etc. followed by three scriptural passages in Latin (Psalm. 113; Ezekiel 34; Tren. 2). All the known copies have only 7 leaves of sig. Nu; there were probably 8 leaves, the final leaf then having a colophon, as given on a MS.-leaf in the copy of the Icelandic Collection; this represents at the top two concentric circles between which is the inscription: 'Canis lapidem sequitur omisso jactore', and within the circles is written: 'Aurn er inan i hringnum under huerre a fleti innan i audrum litlum hring standa þesser stafr L D'; below the circles is: 'Prentad i Raudstock | af mler Ludowick Di- | etz, þann xvi. dag Ap [!] | Aprilis | ANNO | 1546,' to which the writer adds: 'Petta ad calcem Corvini postillu ex impresso.' Although lacking in all the extant copies, this colophon must have been in Bp. Harboe's copy, since he gives the date of printing as April 16, 1546 (*Förste Afhandl. om Reformationen i Isl.*, 1751, pp. 282-83), still he records only 161 leaves in the 2nd part.—This is doubtless the best printed Icelandic book of the 16th century<sup>1</sup>, and has now become scarce. The copy in the Icelandic Collection is slightly defective, lacking the first two leaves of the 1st part, which are supplied in photographs. The Landsbókasafn has three imperfect copies. The Copenhagen Royal Library has two copies (*Bibl. Dan.* I. 487) one of which is defective; they are described by Bruun in *Aarsb. og Medd.* II. pp. 287-290. There is also a copy in Upsala University Library. Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2298), and a copy is mentioned in the auction catalogue of Fr. Rostgaard's library (1726).

This collection of sermons by Antonius Corvinus (Rabe, or Rabener, 1501-53) was first published in two parts by Georg Rhaw in Wittenberg 1535 (*Kurtze Auslegung der Euangelien. . . Vor die armen Pfarrherrn und hausveter*, etc.), with a preface by M. Luther. Down to 1545 thirteen High German editions appeared, some of which included also the exposition of the epistles<sup>2</sup>; the work was translated into Latin, Low German, Bohe-

<sup>1</sup> About L. Dietz, the printer, see *Aarsb. og Medd.* II. pp. 328-329. He printed the Danish Bible of 1550.

<sup>2</sup> Cf. M. Luther's *Werke. Krit. Gesamtausg.* XXXVIII. Bd. Weimar 1912, pp. 434-440.—The sermons or expositions by Corvinus were published in 7 vols. by Rhaw during the years 1535-38; the first two vols. dealt with the Sunday gospels, and are those here translated; the 3d vol. was an exposition of the gospels for the principal feasts; the 4th, sermons on the passion (see below, 1559); the last three volumes contained exposition of the epistles on Sundays and feast-days during the year. These Oddur Gottskálksson either translated, or intended to translate. He says in the preface: 'Giarnan skyllda eg kærir brædur hafa latid prenta yður tijl goda adrar

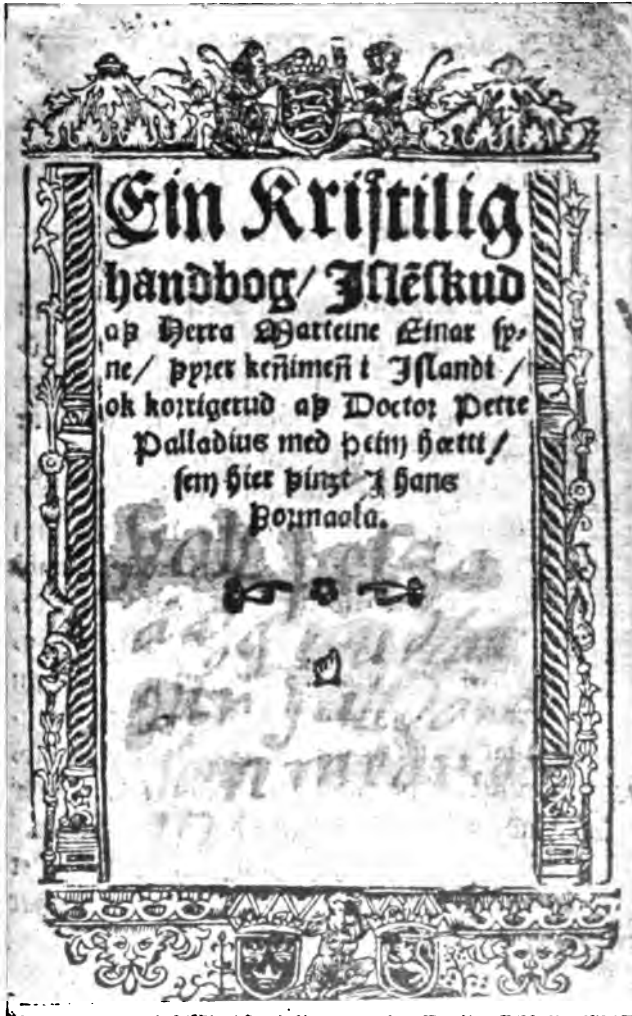
mian, Danish (printed in Roskilde by Barth, 1539, cf. *Aarsb. og Medd.* II. pp. 214-217), and later into English. The Icelandic translation was, of course, made directly from the German. The popularity of the work was due to the fact that its author had been successful in his aim of writing a book which exactly suited the needs of poor parsons and family fathers. Says his latest biographer: "Während Luther in seiner 'Kirchenpostille' eine Reihenfolge von fertig ausgearbeiteten Predigten über die Evangelien und die Episteln darbot, hatte sich Corvinus zur Aufgabe gestellt, eine praktisch-exegetische Auslegung des Textes der Evangelien und der Episteln als Materialien für Predigten zu liefern. Er hatte dabei die Bedürfnisse der Pfarrer im Auge, zumal derer 'auf den Dörfern, die zum Teil ungeschickt, zum Teil arm sind und keine Bücher kaufen können'; auch solchen 'Hausvätern', die unter dem Papsttume des Wortes berauft seien und doch sich ihre eigenen Hausgemeinden evangelisch erbauen möchten, wollte er damit einen Dienst leisten. Zu diesem Zwecke legt Corvinus den Text im Zusammenhange aus, ordnet denselben nach bestimmten Gesichtspunkten und ermöglicht so auch eine fruchtbare Anwendung desselben in Predigten. Die Auslegung geschieht vom Standpunkt der lutherischen Rechtfertigungslehre, die Kern und Stern des Denkens unsers Autors ist; er exegesierte den Text 'nach der Analogie des Glaubens,' sachlich richtig, nüchtern und im guten Sinne verständig."<sup>1</sup> Because it was so convenient a book for pastors, the charge was brought against the author by some of his critics, that he had made many ministers lazy by it.—Oddur Gottskálksson asked for some contributions from the ministers in Skálholt diocese for the printing expenses, but apparently received very little. But when it had been published Bp. Gizur Einarsson announced it to the ministers in a letter of June 4, 1546, urging them to buy it that the translator might get his expenses defrayed. In another letter of April 7, 1547 he commands them to buy it together with the New Testament, threatening them with prosecution, if they disobey the command. The price of the book was 30 'fiakar' (4 Danish marks) in Hafnarfjörður.<sup>2</sup>—In the preface the translator gives his reasons for translating and publishing the work; it was done for the benefit of his countrymen, not to gain praise for himself—perhaps having there in mind a charge brought against the author himself; it was to aid those whose duty it was to preach for others and who were without the Bible. From this book they would be able to take themes for their sermons, or read from the postil to their congregation. In the epilogue there are admonitions to

flæire frædi bækur heilagrar ritningar, sem eru vtleggingar yfuer Sunnudaga Pistlana, oc Euangelia de Sanctis kringvm aarit, ef at eg hefda svo efne a penningum haft.<sup>3</sup>—A full bibliography of Corvinus' works by Georg Geisenhof, in *Zschr. der Gesellsch. f. niedersächs. Kirchengesch.* V. 1900, pp. 1-222.

<sup>1</sup> P. Tschackert, *Antonius Corvinus Leben u. Schriften.* Hannover u. Leipzig 1900, pp. 33-34.

<sup>2</sup> These letters in Danish translation are published by Harboe in his *Første Afhandling*, etc. 1751, pp. 284-285.—Concerning the New Testament, cf. also *Diplomat. Isl.* XI. p. 134.





Title-page of Marteinn Einarsson's *Ein Kristilig handbog*, 1555.

the clergy about conducting the service and also about their own conduct in private and public, and it ends with the advice to heads of families (*hús-bændur*) that they 'fyrre biode i sinum husum allann vondann ohöfligann kuedskap oc hiegmilig danzlæti' but devote themselves to God's word and read it frequently in their houses.

1555. Ein Kristilig | handbog, Islenskud | af Herra Marteine Einar sy- | ne, fyrer kennimenn i Islandi, | ok korrigerud af Doctor Petre | Palladius med þeim hætti, | sem hier finzt I hans | formaala. | —.

8°. Sig.: a.; ff. [4]. T.-p. in woodcut border, at the top of which is the Danish coat-of-arms, and at the bottom the Swedish and Norwegian ones (see plate II). On back of t.-p. begins Palladius' preface: Petur Palladius Doctor, Til allra Soknapresta ok Salu syrgara, i Islande; it occupies ff. (1)a—(4)a, and is dated at the end: 'Skrifad i kaupenhavn sietta dag Marcii, manadar, arum epter Gudz burd. MDLV'. The lower half of f. (4)a is blank, on the reverse of it is a list of errata (Þetta skal rietast i bokinne).—In his preface Palladius says: 'Dei gratiam et pacem per Jesum Christum, kære [!] kristner brædur. Eg vil biifala yður ollum saman, þessa handbok sem ærligur ok vellærdur mann herra Martein Einarsson, Biscup fyrer sunnan þar i Landinu, hefur vt sett ok prenta latid vpp aa sinn eigin kostnad, þui hun er riett ok til gagne [!] fyrer enn kristna almuga þar i Landinu, ok til Gudz dyrdar, Suo klarliga fyrer huern dygdugan Sokna prest, ad han hefer ecki þaufd annara boka, til skirnarinnar, til nattuerdar Drottins, til hiona vigslu, til ad leida Konur i Kirkiu, til ad vitia siukra, til ad grepta Lik etct.—Þar hia finnast og vi. Predikaner yfer Likum, fyrer adskilianliga Men, huer epter þeim hætti, sem sa var, sem dainn er, med Collectum, Sunnu daga, og hatida i kring vm arit, og þar til fim Písla, af enu gamla Testamente, sem ecki voru, adur i Islendaku, ad auk þat litla Psalma kuer sem hier epter fylger, med þui sem meira er, þat er allt saman Corrigerat, og yfer sied, Suo ad þat er gott og gudligt, ok enu hialpsamligu Gudz ordi til heidurs ok pridingar.—Þui þo ad þat sie ed allra yfarsta, i Kirkiunne, ad heyra Gudz ord, og vardveita þau, og trua þeim, læra ad elska Gud, og sinn naunga af huga og hiarta etc.—Þo sækur [!] þess ad aller dugandi Kristner menn, skulu og suo giora Enni heilaugu skirnn sina heidran, þa barnit skyrist, med lika moti ad ganga optsinnis til Gudz bordz, og med taka þar Kristi natt uerd, hans heilaga og hialpsamliga, Likama og Blod til stad festingar i Trune, vm fyrer gefning þeira synda etct.—Item ad þeir skulu ok suo bidia, og syngia, og þacka Gudi, Og ad vita med huerium hætti þeir skulu skicka sier i audrum vthuerris Ceremonium, og skickan, til þess ad aller hluter (sem Paulus seiger) Mætti ganga heidarliga og vel til, i Kristinnar samkuomu, þa er það vel til samans sett i þessari bok, og er visselega til gagns og Gudz dyrdar, þar fyrer lika sem bannad er i hera Kongzens ordu bok, ad aller Dansker saunguar syngizt med Latinu notum, sem saa vpp steystsame Mæntzer hafde aa sett þo han kyme [!] þui ecke fram koma.—Suo ber það ok hier yður aullum ad vera fyrer bodit (Enn þo þeim enu dygdugu þurfi ecki slikt ad kenna, þui þeir ad rietta sig vel sialfer i þui

aullu sem þeim ber að giora) að einginn af yður skal eftir þennan dag idka aðrar þess hattar bækur, enn þessar, suo framt sem han vill vera Gudi ok sinne valldstíorn hlyden ok vnder gefinn, líka eirnen er mior það olydanligt vppa Gudz orða vegna, að nokkur skyllde vilja dyrfast til að vm vernda [!] nokkut af þui sem stendur í þessare bok, suo sem villde han giora þat langt vm betra, ok vill vera suo nokkut sierdeilis framar audrum, í moti þui brodurlígu samþycke sem vera aa í Ceremonium, sa þeinker þar til huad hinn heilagi Prophete David seiger Psalm cxxxiii. . . . —Item er það ecki helldur skiickanligt, að nokkur setie til að skrifa eftir þessre bok, þui að opt verður misskrifad, ok rangt huar af að eftir a kemur opt osamþycke, ok tuidrægne, a medal almugans að ecki er halldit í einum stad sem í audrum.—Það er agætur hlutur að þier erud aller í eindrægne huer vid annan þa nidur legst allur misgrunur, líka ok em [!] kenningina, þui huar sem hellst Prestarner finast osamþycker í Ceremonium ok skickan þa ættlar almugenn strax að þeir fylgizt ecki helldur að í kenningunne.' After some further exhortations the bishop winds up by condemning those parish priests 'sem nu enn eru, ok afestast vid sinn Papista skap ok Ogudlígu framferde, fyrer þui að þeir giora ecki alleinasta sitt embætti oriettlíga, helldur reyfa þeir ok stela, fra enum fatæka, ok faa viisa almuga, þeira saluhjálþ suo sem enn argazte þiofur sem heinddur [!] er í galga,' etc.

The ritual proper has a t.-p. as follows :

Almenilíg hand- | bok fyrer þinga Presta I | Islande med  
nockrum. Ser- | monum ok Psalmum, med Sunnu | daga ora-  
tium ok nockrum | Pistlum. | M. D. L. V. | [*Vignette.*] *At the*  
*end* (f. [87] b) : Pryckit vti Konungligum stad Kaupen- | hafn af  
mior Hans Vingard. xxii. dag | Februarii Anno Dommini [!] |  
M. D. L. V.

8°. Sigs. : A—L; ff. [88]. The vignette on the t.-p. represents a baptismal ceremony. Schwabacher; size of page : 12 x 7.6 cm.; initials, various sizes and styles, both Gothic and Latin. *Contents* : T.-p.; Formale docter [!] Martin Luter ollum kristum leserum [!] Nad og fridur í Christo vorum Drottne, etc., ff. (1)a—(3)b; Hier Epter fylger Ein litel hand Bok fyrer einfallda þinga Presta, beginning with the ritual for baptism, ff. (4)a—(9)a; Hier Byriazst nu Gudapialligt Messu Embætte, ff. (9)a—(26)a; Stuttur formali fyrer hiona víxlune, etc. ff. (26)a—(35)a; Huernen at konur skal leida í Kirkiu, ff. (35)a—(36)b, at the end of which is the following paragraph : 'Lausa konur ok allar þær sem oraduandar eru, skal presturinn ecki í Kirkiu leida, þui at Diofullenn leider þær í sina Kirkiu, þar til þær betra sig, ok mismunan a at vera í milli raduandra, ok oraduandra. Finis' ; Hier epter fylger, að vítia siukra, etc., with a woodcut, ff. (37)a—(43)b, and is followed by a notice about funeral ceremony; Nokrar Predikaner sem mann ma hafa nær Lík eru graffin, sem eru Predikadar of Doctor Petro Palladio, ff. (44) a—(65) a, being six sermons with headings as follows : Fyrsta Predikan sem man skal hafa yffer nockurum lærdum; Annar formale sem man ma haffa yffer þeim sem haffit haffa nockura valldz stíorn ;

Enn þridia Predikan sem mann ma haffa yffer nockrum Fullaldrá manne ; Flóðá predikan sem mann ma predika yfer huerium sem vil ; Fimta Predikan sem mann ma predicka yfer nockure kúnnu sem deyr af barnsæng ; Sietta predikan sem man ma perdika [!] yfer barne. Hier epter fylger oraciur sem lesast a sunnu daugum hatidum og helgum daugum i kring vm arid, ff. (65)a—(83)b ; Hier epter fylgia nokrer pistlar þeirra hatiða, sem ecke standa i enu nygia Testamente, ff. (84)a—(97)b, ending with : Finis, followed by the colophon. The final leaf (Lvii) is blank, but in the Royal Library copy there is written on it a formula for a wedding ceremony (Eg nóe nóason, festi þig nóa nóadottir, mier til löglegrar eiginkonu, etc.), a stanza (Grundvöll giæfu allra, | Guds otta med iprottum, | boklista tel eg bestann, etc.) and the names of various owners. This copy is defective, lacking ff. Lv—Lvj ; the Copenhagen University Library has a complete copy.

The last part of this work has a t.-p. as follows :

Epter fyl- | ger litid Psalma | kuer af heilagre Skrift vt | dregid, og Islendskad | af Herra. | M : E : S : S : *At the end* (f. [46] a) : Pryckt vti Konungligum stad Kaupen- | hafn af mier Hans Vingard. xviii dag | Martii Anno Dommini [!] | M. D. L. V.

8°. Sigs. : A—F (of the last only 6 leaves are printed) ; ff. [48] ; size of page : 12 x 7.6 cm. T.-p. in woodcut border, the same as the New Testament of 1540. Schwabacher of two sizes ; Gothic and Latin initials. Most of the hymns have the first stanza very heavily leaded as if to write music between the lines. *Contents* : T.-p. ; text (some 35 hymns, each having heading in heavy type), ff. (1)a—(38)a, ending with : Finis ; Einn Tractatus | med hueriu moti ad einn | sokna prestur skal vm- | ganga med sinn almuga | þa han predikar fyrer | þui P : P : D : MDLiii, ff. (38)a—(41)a, being a translation of a tractate by P. Palladius ; Þeim ollum sem eru hard | suirdader [!] heyrer þessi til | sogn af heilagri ritningu | vt dreigen, af, Meaistara [!] Nichulao Palladio, su- | perintendente i skaan ei | Ar &c. M D Lv, ff. (41)a—(43)b ; Ein agæt huggan ok hug- | suolun til allre [!] þeirra sem | sig villia vidrietta ok be- | tra, ok Gud bidia vm sii- | na nad, af sama meista- | ra vt sett, ff. (44)a—(46)a, followed by the colophon given above. The final page is blank, as well as the two last leaves of sig. F., which are filled in the Royal Library copy, with MS.-notes in Latin and Icelandic. Jón Gizurarson (*Safn til sögu Ísl.* I. p. 691), says that some ascribed the translation of these hymns to Þórður Marteinsson, Bishop Martein's natural son ; it is, however, clear from the t.-p. that the bishop wanted himself to be looked upon as the translator, the initials M. E. S. S. meaning doubtless : Martein Binarsson Superintendent Skálholtstíptis ; and the book was popularly known as 'Marteins sálmar.' Neither this work nor the preceding ritual is very creditable to the bishop, since the translations are exceedingly bad, both as to form and language, and in addition are marred by numerous and serious misprints. Bishop Martein and



his son were in Copenhagen during the winter of 1554-55, but they seem to have exercised but a poor supervision over the printing. As an example of the poetry we print here the last hymn in the book, a translation of the famous Lutheran hymn 'Ein feste Burg ist unser Gott' (Deus noster refugium, Psalm xlv):

Wor Gud hann er suo uolldugt skiol, | veria fyrer oss og skiaulldur, |  
hann leyser oss su liiknar sol, | fra langre navd oss helldur, | sa gamle  
grimme ovin | griipur han allt til siin, | makt og margann prett | moti oss  
hefur til sett, | a iaurdu er ecki hans liike.

Vor eigin makt er einskis verd, | aller verdum snart vnner, | styrck haund  
fyrer oss i striid er gjaurd, | stolltir peir verda bundner, | kannt þu hann  
kienna hier, | Christur hann heiter, | Drottin allz heriar, | I dyrd ein Gud  
hann er, | hann skal sigurin hallda.

Þo veraulldin diaufia væri full, | og vilde oss alla gleypa, | ottunzt [!]  
vier ecki allt þad krull, | ad aungu verdur su sneypa, | þo heimsens  
haufdinge hier, | hardliga ybbe sier, | getur hann gjaurt ei prett, | þui Gud  
hefur dæmt hann riett, | eitt Gudz ord getur hann bundid.

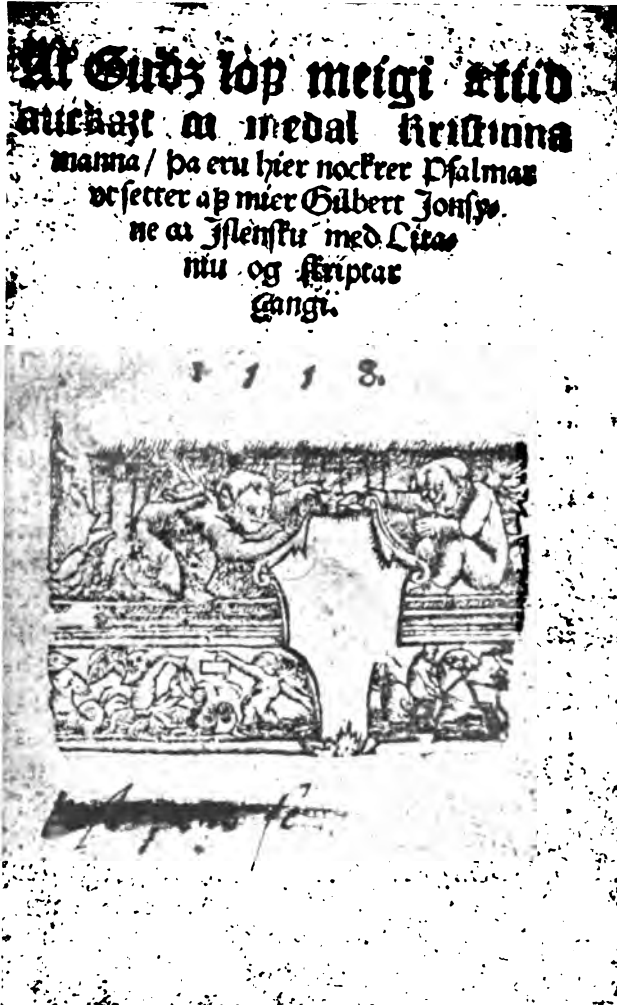
There are copies of this ritual and hymn-book in the Copenhagen Royal Library (*Bibl. Dan.* I. 567) and in the Copenhagen University Library. A third copy is said to be in the Jón Sigurðsson Collection in the Landsbókasafn (cf. Jón Þorkelsson, *Þigtingen þaa Island*, 1888, p. 419).

1557-58. 'Expositio concionum D. Justi Jonæ in librum Jonæ Prophetæ & Esaie Cap. liii. cum commentario, Havniæ 1557 & 1558.' Bp. Finnur (III. p. 204) and Hálfðán Einarsson (*Sciagraphia*<sup>1</sup> p. 210) give these titles, the former without mentioning any date. Hallgr. Jónsson in his dictionary of Icelandic authors gives the titles in Icelandic 'Prédikaner Justí Jonæ útaf Jónasi Spámanni og af Esaie 53. Cap. Kaupm.höfn. 1557 og 1558,' but that is evidently a mere translation of the Latin titles given above, and therefore unreliable. The translation of these works is ascribed to Oddur Gottskálksson, although Bp. Finnur says that it also is sometimes ascribed to others. Jón Halldórsson (*Bisk. sögur* II. p. 39) speaks of 'Prédikanir Justí Jonæ, sem Oddur útlagði,' without giving any date, and he may therefore refer to the *Catechismus* of 1562 (see below). No copy is known of these works, and so meagre is the information about them, that there is reason to doubt that they ever were printed as separate books. As to the first one, the exposition of the Book of Jonah, there is no such work mentioned by the biographers of Justus Jonas (1493-1555) among his original writings; but it may be Jonas' Latin translation of Luther's commentary on the prophet (*Enarrationes novæ Martini Lutheri in Jonam Prophetam. Haganoæ 1530. 8º. ff. 80*)<sup>2</sup>. The second work, on Isaiah chap. 53, is doubt-

<sup>1</sup> This work will be referred to in the following pages by the author's name only.

<sup>2</sup> Cf. Th. Pressel, *Justus Jonas*, Elberfeld 1862.—G. Kawerau, *Der Briefwechsel des Justus Jonas*, Halle 1884-85, II. p. xxiii ff.—M. Luther's *Werke. Krit. Gesamtausg.* XIX Bd., Weimar 1897, pp. 175-178.





Title-page of Gísli Jónsson's Hymn-book of 1558.

less the portion of *Historia Pinunnar* (see below) which contains that chapter and it seems to have no connection with Justus Jonas.

1558. At Gudz lof meigi ætiid | auckazt aa medal Kristinna | manna, þa eru hier nockrer Psalmar | vtsetter af mier Gilbert Jonsy- | ne aa Islensku med Lita- | niu og skriptar | gangi.—1558. | [*Vignette.*] *At the end* (f. [31]a) : Pryckt vti Kaupenhafn, af mier | Hans Vingaard. | Anno | M. D. Lviiij.

8°. Sigs.: A—D; ff. [32]. Schwabacher; page-lines 25; size of page: 12 x 7.5 cm.; Gothic initials, and one Latin (in the preface). Most of the hymns have the first stanza heavily leaded as if to leave space for notes. The vignette on t.-p. is a piece of broad border and shows two cherubs holding a blank scroll (see plate III). *Contents*: T.-p., f. (1)a; Peder Palladius, Til den fromme Her Gilbert Superintendent i Skalholt stict paa Island (preface in Danish), ff. (1)b—(2)a, followed by an ornament (bókahnútur); text (some 20 hymns, with headings in heavier type), ff. (2)b—(25)b; Letania, ff. (26)a—(28)a; Vers, f. (28)a; Vier vilium bidia, ff. (28)b—(29)a; Nær mann vil Skripttazt þa skal hann fyrst suo seigia til sins skripta Faudur, etc., ff. (29)b—(30)b; f. (31)a has the following: 'Þetta skal nu vera einnfallig skickan og mate, fyrer olærттalmuga Folck, ad ganga til og giora sina Jatning fyrer sinum Þinga Presti, epttir þui sem i Donskum Paalma Bockum er Prenttad, Vt sett af mier gisla Presti Jonssynni i Kaupenhafnn 17. Kalendas Januarij. Anno saluatoris. 1558. Soli Deo sit Gloria.' Here follows the colophon, the reverse and the final leaf are blank. Palladius' preface or prefatory letter is of no consequence. This second Icelandic hymn-book is very similar to the first one, both as to impurity of language, crudity of metrical form, and typographical errors. It was printed like the two following works during Bp. Gísli Jónsson's stay in Denmark in the winter of 1557–58. The only known copy of it is in the Royal Library, Copenhagen (*Bibl. Dan.* I. 377).

1558. Historia | Pinunnar og vppri- | su Drottins vors Jesu | Christi vt af þiorum Gudzspi- | alla monnuni [!] af D: Johanni | Bugenhagen Pamerano [!] at | nyiu med athyle [!] | tiil samans lesin | Par med eirninñ ey- | ding og nidrbrot Hern- | salem [!] borgar og allra Gydinga | lydz hid stuttligazta handtierut | og yfuerskodut, Enn a norræ- | nu vtlaugd af mier Odde | Gotzskalkzsyne, Arum | epter Gudz | burd. | M. D. xlv. | Areykum i Anluese [!] *At the end* (f. [155]a) : Pryckt vti Konnungligum stad | Kaupenhafn af mier Hans Wingard | M. D. Lviiij.

4°. Sig.: A—Z, aa—qq (the last in 3); ff. [155]. Schwabacher in two sizes; page-line 17 and 28; size of page: 13.9 x 9 cm.; most portions have running titles; catchwords; Gothic and Latin initials. T.-p. in oodcut border, the top and bottom pieces of which are the same as in *Einw*

*kristililg handbog* of 1555, the side pieces being twisted columns with a capital and piece of frieze above it; lines 1-3, 10-11 and 20 on t.-p. in red; on back of it a full-page woodcut representing the crucifixion, with the artist's signature C<sup>K</sup>R near the upper left hand corner; there is another woodcut in the book, f. (111)b, representing Christ rising from the tomb with a banner and stepping with one foot upon a prostrate pope. *Contents*. T.-f.; Peder Palladius Doctor Superintendentens i Sielands Stict, oc tilsiuans Mand, ofuer de omliggendes Lande som höre til Danmarks Rige. Den Christen lesere Fred oc Naade aff Gud ved Jesum Christum, f. (2)ab, dated at the end: Screffuit i Kiöbenhaffn Löffuerdag effter Alle Guds Helligens Dag [Nov. 6] Aar etc. M. D. Lvij; D: Johannes Bugenhagen Pameranus heilsar peim ed les, f. (3)ab, followed by an ornament (bókahnútur); text begins f. (4)a with: Hvert tilefni var Daudans Christi, and the division of it is as follows: Ut af blindleik Gydinganna, ff. (4)a—(7)a; Saa Hinn Ellefte Capitul Johannis vt af Lazaro med stuttre vtskyring, ff. (7)a—(14)a; Reisan Christi til Jerusalem, ff. (14)a—(15)a; Historian laugardagsins fyrir Palmasunnudag, ff. (15)a—(16)a; Historian Palmadagsins, ff. (16)b—(23)a; Historian Manudagsins epter Palma dag, ff. (23)b—(25)a; Ein Predikan Christi, ff. (25)b—(26)a; Historian pridiudagsins, ff. (26)a—(31)b; Ein Underuisan vt af Pascha Hatidinne, ff. (31)b—(37)b; Piningin Drottins vors Jhesu Christi, epter fiorum Gudzspialla monnum, ff. (37)b—(111)b, ending with: Ending peirrar Historiu vt af Pinunne Chrisii [!], followed by a woodcut; Vpprisan og Vppstigningin Drottins vors Jesu Christi, epter fiorum Gudzspialla monnum (with a short Formaale), ff. (112)a—(139)b, ending with: Christur lifuer einn konungr eilifliga. Amen; Peim ed Les, ff. (140)a—(142)b; Hinn Þridie og Fimtugazte Capitul vt [!] Spadoma Bok Jesaia, vt af Pinu og Vpprisu Herrans Christi, ff. (143)a—(145)b; For-eydzla og nidrbrot Borgarinnar Jerusalem, ff. (146)a—(155)b, followed by the colophon as given above.—The book was published under the auspices of Bp. Gísli Jónsson, and the printing is not quite as carelessly done as the t.-p. with its numerous errors may suggest. The translator, Oddur Gottskálkason, presumably followed one of the High German editions, of which down to 1544 there were no less than twelve, and besides there were various Latin, Low German, and Danish editions. The work was first printed in Latin by Joh. Petrejus in Nuremberg, April 1524, without the author's knowledge; but in Sept. of the same year it was issued by himself from the press of Adamus Petri in Basel, as an appendix to his *Annotationes in Deuteronomium*; the first separate Latin edition is of 1546. The first High German edition was printed in Wittenberg by H. Weyss 1526 under the title: *Die Historia des leydens vnd der Aufferstehung unsers Herrn Jhesu Christi aus den vier Euangelisten, durch Johannem Bugenhagen Pomer vleyssig zusammen bracht*.<sup>1</sup> Isaiah chap. liiii. is sometimes mentioned in Icelandic sources as a separate work (see above) and even ascribed to Justus Jonas, as already stated, but there is no reason to assume that it

<sup>1</sup> For bibliography of the work, see G. Geisenhof, *Bibliotheca Bugenhagiana*, Leipzig, 1908, pp. 102-173.

was issued separately. It is to be found in Bugenhagen's original work.—Johann Bugenhagen (Doctor Pomeranus, or Dr. Pommer, 1485—1558) was the one of the German reformers who was most directly connected with the Reformation in Iceland as he organized the Danish Lutheran church during his stay in Denmark from 1537 to 1539. In his Danish preface Bishop Palladius renders thanks to God for the progress of the Reformation in Iceland; he urges all the inhabitants of Iceland to embrace God's word 'oc offuergiffue deris gamle skarns Papisterei oc vildfarende Lærdom, Paa det Kongelig Maiestat vor aller kærteste Naadigste Herre Konning Christian den Tredie aff det Naffn skal icke foraarsagis til, at lade ved sin Höffuis mand Erlige oc velbyrdig Mand Knud Stensen, saadanne hid före oc her staa til Suara, om deris egen villighed og wederuordenhed, som ieg formercker de ville henge ved deris gamle wildfarelse, end ocsaa vdi Ecteskabs sager, der dog er vor Naadigste Herris obenbarlig Ordinanz vdgaad, om det fierde led etc.'

The book is now scarce. The Landsbókasafn has two copies, of which one is complete; the Copenhagen Royal Library has a complete copy (*Bibl. Dan.* I. 132). There is an imperfect copy in the library of the British and Foreign Bible Society (Darlow and Moule, *Hist. Catal.*, 1913, pp. 780-781). The Fiske copy is very defective, but the lacking leaves are supplied in MS. and photographs; the Collection also possesses the 'Vpprisan og Vppstigningin' with 'Þeim ed les' (ff. 112-142) separately bound, which may often have occurred and given rise to the supposition that this portion as well as the chapter from Isaiah were separate works. Bp. Harboe owned one complete and three fragmentary copies (*Bibl. Harb.* II. pp. 93-94, nos. 1252-55.)

1558. Margarita Theolo- | gica er hier vt sett aa Norænu suo  
| sem Gud hefer sina naad til gefit : huer Bock ad | er sem ein  
Perla eda gymsteini [!] vt dreigenz af | heilagre skript, Islandz  
innbyggjurum, | serdeilis Gudz ordz Pienurum til | gagns og  
goda og riettrar vn- | deruisningar, þeim sem | ecki forsta annad  
tu- | ngu maal. | Forgefins dycrka [!] þeir Gud sem ecki kenna  
vtan | bodord manna Matth : 15. *At the end* (f. [151]b): Pryckt  
i Köbenhafn af mier Hans | Wingaard 1558.

4°. Sigs.: A—Z, Aa—Pp; ff. [152]. Schwabacher; page-lines 28; size of page: 13.6 x 9 cm.; the headings and running titles in large, heavy type; catchwords; initials only at the beginning of the two prefaces. *Contents*: T.-f., the reverse blank; Nicolaus Palladius, Superintendent i Schaane Stigt, önsker alle Guds hellige ords tiennere, paa Island, Guds euige naade oc fred ved Jesum Christum, a prefatory letter dated at the end: Screffuit i Kiöbenhafn 10 Feb : Aar 1558, ff. (2)a—(4)b; Formale, signed : Gilbert Jonsson, ff. (5)a—(6)b; text (consisting chiefly of brief paragraphs, arranged in questions and answers), ff. (7)a—(152)a, followed by the colophon near the bottom of the page; the final page is blank.—According to Palladius' letter the book was published at the king's expense: 'Saa

beder ieg eder mine gode Herrer oc brödre . . . tacke Gud for den omhyggelighed vor naadigste Herre Kongel: Ma: haffuer ocsaa for alle eders salighed, oc som bo paa Island, oc haffuer bekostet denne Sogs [!] vdprentelse, oc forskicket saadanne himmelske Perler til eder met forneffnde her Gilbert.' In his preface Bishop Gísli Jónsson says in part: 'Enn suo þat þeir hiner somu sem ecki hafa sialfuer yfuer lesit gioruallar bækr heilagrar ritningar yrdu hier fyre suo sem aminter, at þeir stundudu þess kostgæfuilligar Predikunar Embættid Gudz Euangelij Þar fyre þa hefui eg þessa Bok norrenat (huer ed a Latinu kallazt Margarita theologica, þat er suo sem ein Perla, edr gynsteinn [!]) vr heilagre ritning, Hueria Bok ed Meistare Johannis Spangenbergius hefer til samans lesit vt af þeim Locis communibus, Þess diuplærda Doctors og Lærifavdrs i Gudi Philippi Melanthonis, og samsett hana suo sem med nockrum spurningum og andsuare, swo at þar med hefdu þeir fyre sier nockurn Methodum, þat er form edr fyremynd, þar vt af ed þeir mættu gefua hæfuilegt andsuar vpp a eina sier hueria spurning,' etc.—*Loci communes rerum theologicarum seu hypotyposes theologicae*, by Philipp Melanchton (1497–1560) is the first systematized presentation of the theology of the Reformation. It was first printed in Wittenberg 1521, and went through various editions until it received in 1543 its third and final form (*Loci praecipui theologici*). Johann Spangenberg's epitome of the work appeared first in 1540, and must therefore be based upon the revision of 1535; it had the title: *Margarita theologica, continens praecipuos locos doctrinae Christianae*, etc., and was principally intended for the clergy of Braunschweig-Grubenhagen; it went through many editions and was translated into various languages.

Only few copies now exist. The Landsbókasafn has a defective copy. The Copenhagen Royal Library (*Bibl. Dan.* I. 184) and Upsala University Library each have a copy. The Fiske copy is imperfect, but the lacking leaves (sig. A., and all after Oo iij) are supplied in MS. and photographs. Bishop Harboe had one complete and two defective copies (*Bibl. Harb.* II. p. 94, nos. 1256–58).

1559 (?) PASSIO, PAT ER PINING | VORS HERRA JESV  
CHRI- | sti, j sex Predikaner vt skipt af | Antonio Coruino. |  
[Woodcut.] | A.

4°. Sigs.: A—Hij +; ff. [30] +, the rest is lacking in the only known copy, which is in the Copenhagen University Library (*Bibl. Dan.* I. 487). Schwabacher; 32 lines to a full page; size of page: 15.2 x 10.5 cm. (incl. marginalia 12.1 cm.); running title (PINING VORS HERRA | JESU CHRISTI); catchwords; marginal references; Renaissance initials. The large woodcut on the t.-p. shows an elaborate archway; in the foreground the crucifixion, Christ between the two thieves; in the upper left hand corner a cherub holding a shield with the monogram M S; in the upper right hand corner a cherub holding a shield with some armorial device (see plate IV). *Contents*: T.-p.; Hin fyrsta predikan pinunnar Jesu Christi vt af Gudzspíöllum Joannis j atjanda Capitula, ff. (1)b—(7)a; Hin avunvr predikaninn pinunnar Christi, a Manudaginn, vt af þeim sama Gudzspíallamanne



Title-page of A. Corvinus' *Passio*, 1559.





Joannes XVij Cap., 9. (7)a—(12)b; Hin þridia predikvinn, vt af þeim saumm Gudzspiollum Joannis i Atianda Capitula, ff. (12)b—(17)a; Hin fiorda predikan vt af Kuellsdnædinge vors Drottins Jesu Christi Gudspiollum hins sæla Matthei XXVj. Cap., ff. (17)a—(22)b; Hin fimta predikvinn a favstu daginn langa, vt af Gudzspiollum Joannis XjX. Capitula, ff. (22)b—(29)a; Hin sietta predikanin a laugar daginn fyrer Pascha, vt af þeim saumm Gudzspiollum Joannis XjX. Capitula, ff. (20)a—(30)b+, the copy ends in the midst of the sermon; the rest is lacking. As there is no colophon in the copy, it is not possible to say with absolute certainty where and when the book was printed, but it is generally accepted that it was printed, under the auspices of Bp. Ólafur Hjaltason, by Jón Matthíasson at Breiðabólstaður í Vesturhópi in 1559 (cf. Hálfð. Einarsson, p. 225), and it would in such case be the first Icelandic book printed in Iceland, so far as is known. The translation is generally ascribed, doubtless correctly, to Oddur Gottskálksson. The German original edition appeared in Wittenberg 1537 (Georg Rhaw) as the fourth volume in the author's series of sermons on the gospels under the title: *Die Passion Christi, jnn VI. predigt geleilet, Fur arme Pfarherrn, das sie jnn der Karwochen, auf einen jden tag, eine sonderliche predigt haben*, etc. There soon followed other editions.

1562. Catechismus þat er bæklingur Christiligs Lærdoms fyre börn og Ungmenn i Kirkiusofnudunum epter Christiligum setninge sem nu tidkast i Christendominum a Latino samsettr og saman skrifadr af Justus Jonas enn a Norrænu utskrifadur af Odde Gottskalkssyne.

4°. No copy of this work is now known, and the title given here is taken from *Bibl. Harb.* II. p. 94, no. 1259; that copy of Harboe's was, however, defective; what has become of it is not known. No date is given there, but Harboe gives the date in *Dän. Bibl.* VIII. p. 44: 'D. Justi Jonæ Predigten über den Catechismus, welche hier im Lande gedruckt sind in 4° an. 1562,' and adds that the book is very rare. Bp. Finnur Jónsson (III. p. 361) and Hálfðán Einarsson (p. 217) also say that it was printed at Breiðabólstaður 1562, both giving the title in Latin; it seems to have been generally known as 'Fræða-prédikanir,' or 'Prédikanir út af fræðum Lutheri,' as Hallgr. Jónsson calls it. It is a translation of the so-called 'Nürnberg Kinderpredigten' by Andreas Osiander (1498—1552) and Dominicus Sleupner (or Schleupner d 1547), which were first printed by J. Petrejus in Nuremberg 1533 (*Catechismus odder kinderpredigt*, etc.). Justus Jonas translated it into Latin, and that translation was first printed by P. Seitz in Wittenberg 1539 (*Catechismus pro pueris et iuventute, in ecclesiis et ditone Illustriss. Principum, Marchionum Brandeborgensium, & incltyi Senatus Norimborgensis, breuiter conscriptus, e germanico latine redditus, per Iustum Ionam*, etc.). It included Luther's Short Catechism.<sup>1</sup> The authors' names were usually not given in the various editions, and it is

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. I. Abt. Weimar 1910, pp. 403-411, 619 ff., 711-714.

evident that the Icelandic translation by Oddur Gottskálksson was based upon the Latin version of Justus Jonas since the work is ascribed to him.

1562. PETTA ER EIN BOK MED COLLE- | ctum, Pistlum,  
oc Gudzspiollum, j modur ma- | li, j kringum arid a Sunno daga,  
og allar Ha- | tider epter K. M. Ordinatio j Hola Domkir- | kiu  
og biskupsdæmi j Islande lesit og sungit, Vppbiriad | j Jesu  
Christi nafne af mier o verdugum þræli Drottins O- | lafi  
Hiallta syni Anno M D L ij. Enn nu vtskrifud til þess | at  
prentazt, so at aller Kienne menn med einu moti lesi og sin | gi  
j þui hino sama Biskupsdæmi alla bodna | helga daga Gudi til  
lofs, hans kæra Syne | Jesu Christo med helgum Anda til ei- |  
lifrar dyrdar, enn ollum Islands jnn byg | giurum til eilífs  
gaguns, salu hial | par, og nytæmdar, suo at j | ollum Kyrkium  
verde allt samhliodanda | fyrer vtan alla tuidræg- | ne, Par hialpe  
oss | ollum til Gud Fader | fyrer sinn elskuligan | Son Jesum |  
Christum vorn einka hialp- | ar mann og fyrer bidiara. | AMEN.

4°. Sigs.: A—O+; ff. [52]+. Schwabacher; Gothic initials; headings in capitals; catchwords; page-lines 33; size of page: 15.2 x 10.4 cm. The only known copy is in the Copenhagen Royal Library (*Bibl. Dan.* I. 567) and it is defective, lacking all after sig. O and besides ff. Bi, Biv, Div, and Gi; many leaves are frayed and the t.-p. mutilated (see plate V). The defective words in the title are filled from the title as given in the catalogue of Harboe's library (*Bibl. Harb.* II. p. 93, no. 1251), that copy also being imperfect: 'deficit in dominica XXVII. post festum Trinitatis sive in plagula P'; the Royal Library copy is possibly that owned by Harboe. The text begins on the back of the t.-p., f. (1)b, with: Collectan og Gratian, Pistilin, og Gudzspiallit, hinn fyrsta Suno dag Aduentunar; the last page of the copy ends in the collect of the 27th Sunday after Trinity, the last catchword being: med all-. There is no colophon in the extant copy, but Harboe seems to have known the colophon, as he says: 'welche er [Bp. Ólafur] hier im Lande zu Bredebolstad in Wester hoop bey . . . Jon Matthiasson . . . drucken lassen, die An. 1562. den 5. April in 4. . . ans Licht getreten sind' (*Dän Bibl.* VIII. p. 44; cf. also VII. p. 650). Other authorities also agree as to that date (Björn á Skarösa, *Annálar* 1774, p. 112; Bp. Finnur, III. p. 361; Hálfð. Einarsson, p. 212). The work is popularly known as Bp. Ólafur Hjaltason's 'Guðspjallabók'; he is credited with translating the collects probably from the Danish, while making use of Oddur Gottskálksson's translation as to the epistles and gospels.<sup>1</sup> The ritual, according to the t.-p., was begun in 1552.

Bp. Ólafur Hjaltason, even while he was priest of Laufás, is said to have translated Lutheran hymns into Icelandic, thus being the first to introduce

<sup>1</sup> Cf. also F. J. Bergmann's essay: *Tíðareglur kirkju vorrar*, in *Aldamót* VIII. 1898, pp. 109-113.

## Guðspjalla Bók.

**NO** crum/pisslum/oc Guðsspiollum/í mrodm  
 li/í kringum arid a Sannodaga/og allar  
 tider/eptr **K.M.** Ordinantio í Hóla Dóm  
 kin og biskupsdæmi í Íslande lesit og fengit/þess  
 í Jesu Christinapne af mior o verðugi þess  
 lagi hialla syni Anno **M D L ij.** Enn veskr þad til  
 at prentast/so at nller þess megi þess einu moti lesi +  
 gi í þess hris samu þess megi alla bodna  
 helga daga Guðs lops/ hans kára syne  
 Jesu Christo með helgum Andat til els  
 ligrar dyrdæðen ollu Íslæds sñ þeg  
 giurum til eilígs gagns/salu hial  
 par/ og nytsæmdar/suo at í  
 ollum Kyrtium verde alle samhlodanda  
 þyrer vran alla tuidræge  
 ne/ þar hialpe oss  
 ollum til Guðs fader  
 þyrer sñ elskuligan  
 Son Jesum  
 Christum vorn einka hialpe  
 at man þyrer biddara.

þu at þessum hafa **AMEN.**  
 þess hialps þess megi. þess hialps þess megi.  
 þess hialps þess megi. þess hialps þess megi.  
 þess hialps þess megi. þess hialps þess megi.  
 þess hialps þess megi. þess hialps þess megi.  
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 þess hialps þess megi. þess hialps þess megi.



them to the Icelandic people<sup>1</sup>. A hymn-book is therefore sometimes ascribed to him which is said to have been printed in 1562 (or 1552). Neither Harboe nor Hálfð. Einarsson mention any such work. But Bp. Finnur (III. p. 361) says: 'Manuale Sacerdotum [i. e. the *Guðspjallabók*], & Psalterium per Jonam Matthiæ anno 1562 imprimi curavit.' Other writers also mention the hymn-book, such as the anonymous 17th century author of the biographical sketch of the bishop in the *Biskupa sögur*, II. p. 681, Gjessing (*Jubel-Lærere*, I. p. 86), Hallgr. Jónsson, and Daði Niels-son (JS. 490, 4<sup>o</sup>). In ÍBf. 141, 8<sup>o</sup> is a brief and unimportant history of printing by Jón Jakobsson (1738-1808), wherein the author claims to have seen in the year 1762 in T. Klevenfeldt's library under the number 7597 some old books, in a very poor condition, printed by Jón Matthíasson; he does not state what books these were, unless he has them in mind when he enumerates the books printed by that printer, viz. Bp. Jón Arason's 'Guðspjallabók' (the Breviarium, or the present title), Bp. Ólafur Hjaltason's 'Fræðakver' (the catechism of 1562), and his 'Saungbók' (probably the alleged hymn-book); he also says that Langebek had told him that he had seen a copy of this last book in Sweden. But all this is too indefinite to warrant any conclusion about the printing of a hymn-book by Bp. Ólafur. In any case no copy of it is now known. If he had any hymns printed, they were probably appended to the 'Guðspjallabók'; but that can not be determined unless a complete copy of it turns up somewhere.

1575. Lifþins | -Vegur | Pat er, | E I N Sönn og Kristeleg  
vnderuijsun Hvad | sa Madur skal Vita, Trua, og Giöra, | sem  
ödlast vill Eilíft Líff. | Samsett af heyglaerdum Manne | Doct.  
Niels Heming syne. | A Islendsku vtlögd af mler | Gudbrandi  
Thorlakssyne. | [*Vignette.*] | Prentat a Holum af Jone Jonssyne  
| Anno 1575.

There are two copies of this work in the Copenhagen Royal Library (*Bibl. Dan.* I. 184, xxxvi), one printed on paper, and the other on parchment<sup>2</sup>; the title of the latter is given above; the title of the paper copy differs from this, in so far as it has in the 4th line: Huad, in the 12th line: Prentat, and has a period after Jonssyne. 8<sup>o</sup>. Sigs.: A—T (the last in 4); ff. [152], four leaves with no signature are inserted after sig. A, the fourth of these being blank. The vignette on the t.-p. represents Noah's ark (Arca Noe). The first word (Lifþins) has much ornamental flourish, and the whole is probably cut in wood. Renaissance initials at the beginning of the two prefaces, Gothic initial at the beginning of text. Schwabacher; catch-words; page-lines 25; size of page: 11 x 7 cm. *Contents* (of the parchment copy): T.-f., the reverse of which is blank; Fromum og heidvrsamligum Manni Gunnari Bonda Gijsla syne, Minum sierdeilis godum Vin oskar eg

<sup>1</sup> See about his translations Jón Þorkelsson, *Digtingen paa Island*, 1888, pp. 414-417.

<sup>2</sup> Cf. C. Molbech: Fortegnelse over de paa Pergament trykkede Böger i det st. kgl. Bibliothek, in his *Nordisk Tidsskrift* III. Bd. 1829, pp. 565-566.

Guðbrandur Thorlak son, Nadar og Fridar af Gude Faudr fyre Vorn Drottinn Jhesum Christum, ff. (2)a—(10)b, translator's dedicatory letter dated at the end: Skrifad a Holum j Hialitadal 23. dag Decemb. Anno M D LXXXV; Af barna aganvm nockrar Greiner og Articuli (i—xxx), f. (11)ab; the next leaf is blank, and is lacking in the paper copy; Erligum edalbornum vijsum og Gudhræddum manne Biorn Kaaes til Strarup Danmarks Rijkis Radzherra og Hofudz manne vpp a Malmeyiar slot og hans Erligu edalborinne skirlifu og Gudhræddu husfru Christinu Nielsdottr, oskar Niels Hemings son Nad og Frid af Gude Faudur fyrer vorn Drottinn Jesum Christum, ff. (13)a—(23)a, author's dedicatory letter, ending: Datum j Kaupinhafn Sancti Marteins Messu Dag aar etct. M D LXX; text, ff. (23)b—(149)b, ending with: FINIS; Pann CXVij Psal. Confitemini, ff. (150)a—(151)a, ending with: FINIS; scriptural quotation, Numeri vj. Capa. Og Drottinn talade, etc. f. (151)b, followed by an ornament (bókahnútur); the final leaf is blank, and is lacking in the paper copy. In the paper copy are also lacking ff. (9)—(12), and the sig. P. On the front fly-leaf of the parchment copy is stated by Paul Beyer (landfógeti in Iceland 1707-17) that he had bought the copy at a public auction 'her udi Bousands Krambod' Aug. 15, 1707 for 4 marks and 2 shillings; there are other names on the final leaf.—This is probably the first book printed at Hólar under the auspices of Bp. Guðbrandur, thus being the first book published by him. It is noticeable that p, used in the earlier books, does not occur here (except in the first word in the title). Jón Jónsson, the printer, was the son of Jón Matthíasson. I know only of the two copies described here, but Harboe owned a copy without the t.-p. (*Bibl. Harb.* II. p. 238, no. 2293).—The Danish original (*Liffsens Vey*, etc.) was first published in 1570, and was later translated into Latin, German, and English. Niels Hemmingsæen (1513-1600), the author, declares the work to contain the confession of his faith and the doctrines he had taught for thirty years in the University of Copenhagen. It is the only one of his theological works which was written in Danish.—In his dedicatory preface Bp. Guðbrandur dwells chiefly on the difference between the doctrines and practices of the Catholics and the Lutherans (Paua lærdomsins og Euangelii lærdoms), but towards the end addresses himself to the dedicatee, in part as follows: 'Og epter pui Minn fromi Gunnar, at eg veit það pier hafit ast og elsku a Gudz ordi ei ad eins sialfer ad lesa það og heyra, helldur og eirnin halldit ydar börnum og folki þar til ad heyra og lesa þess hattar Gudligar frædi bækur, Huert hid sama er ad sönnu embætti einz godz husbonda, Enn ei sem margur giorir, ad lata j sinum husum optar idkast heidiinna manna sogur, Rijmr og mannsaungva, helldur enn Gudz ord, huar af vngdomurinn vpptendrast til Lavsungar og vondz lifernis, pui hef eg epter ydar bon og beidslu snuit þessari bok a jslensku, ydrum börnum og varnadi sierdeilis til kristeligrar vnderuijsanar, þar med og so öllum öðrum til gagns og nytsemdar sem ei vnderstanda þat Danska tungumalid, Bidiande pier villdut þessa bok jdka lata j ydrum husum og hybilum,' etc. Gunnar Gíslason (ca. 1528-1605)<sup>1</sup>

<sup>1</sup> See Bogl Benediktsson, *Sýslumannaæfir*, I. pp. 353-359.

was for a while steward of the Reynistaður Convent, and also steward of the Hólar See. He was son-in-law of Magnús, Bp. Jón Arason's son, uncle of Halldóra, the wife of Bp. Guðbrandur, and became later father-in-law of Arngrímur Jónsson.

Bp. Finnur (III. p. 378, no. 1) says that added to this work were sermons on the 13th and 18th Sunday after Trinity (Accedunt duæ conciones Dominica 13 & 18 post Trinitatis habitæ.) Berg. Mus. 128, 4° also says: 'Par vid Predikaner 13. og 18. s. e. Trinit.' Hálfán Einarsson (p. 230) gives them as a separate work: 'Conciones in Pericopas Evangelicas Dominica XIII & XIX post festum Trinitatis Hol. 1575.' No copy is now known of such work or appendix, and nowhere is the author's name mentioned. The sermons are not to be found in Hemmingsen's Danish work.

1576. Catechismus þad er ein stutt Utlagning Catechismi skrifut a latinu fyre Norska Soknarpresta af Doct. Petro Palladio 1541, nu ad nyiu yfersiedur og prentadur 1576 (af G(udbrandi) Th(orklakssyni).

8°. No copy of this catechism is now known, the title given here is taken from *Bibl. Harb.* II. p. 236, no. 2269; that copy was imperfect, and its ultimate fate is unknown; cf. Chr. Bruun's bibliography of Palladius' works, in *Danske Samlinger for Hist., Topogr., Personal- og Lit.-hist.* I. 1865-66, p. 90. Harboe mentions the work in *Dän. Bibl.* VII. p. 656, where he gives the date 1576, and so do Bp. Finnur (III. p. 378, no. 2) and Hálfán Einarsson (p. 217). The MS.-list of Icelandic books in Berg. Mus. 128, 4° adds that it was printed by Jón Jónsson.—This is a translation of Palladius' *Brevis Expositio Catechismi pro parochis Noruegianis*, which was probably first printed in Copenhagen 1541, the dedicatory letter from the author to the Norwegian clergy being dated July 26, 1541<sup>1</sup>; there are many editions of it (cf. *Danske Saml.* pp. 82-86; *Bibl. Dan.* I. col. 261). Matthias Parvus (d. 1553) translated it into Danish for the benefit of the Christians in Iceland, and it was printed in Copenhagen by Hans Vingaard in 1546 (March 13th) with the title: *En kort Catechismi Wdleggelse screffuen paa Latine aff Doctore Petro Palladio, for norske Sogneprester, oc nu ved Matthiam Paruum Rosæfontanum wdsæt paa Danske, de Christne vdi Island til gode*, etc. 8°. pp. [108]. It had a dedicatory letter from Bp. Palladius to Ormur Sturluson and Pétur Einarsson, dated March 10, 1546, and a long postscriptum, of the same date, addressed 'til den Christne læsere'; both of these are given in full by Bruun, in *Aarsb. og Medd.* II. pp. 276-287, and in P. Palladius' *Danske Skrifter*, ed. by Lis Jacobsen, I. 1911-12, pp. 330-340 (cf. also *Danske Saml.* I. pp. 86-90).<sup>2</sup> From Palladius' letter it appears that this edition was prepared at the suggestion of the

<sup>1</sup>A. C. Bang, *Den norske Kirkes Historie*, 1912, p. 341.—A copy of the first edition is in Christiania University Library.

<sup>2</sup>See also A. C. L. Heiberg's article on Palladius in *Theolog. Tidsskr.* IV. 1840, pp. 69-72; cf. A. C. Bang, *Dokumenter og Studier vedrør. den luth. Katakismus' Hist. i Nordens Kirker*, I. 1893, pp. 188-189.



dedicatees and of Pétur Pálsson, abbot of Munkapverá; the translation into Icelandic was entrusted to Þorvarður Einarsson (brother of one of the dedicatees and of Bp. Marteinn), but apparently he died before having finished it, so Palladius engaged Parvus to translate the work into Danish for the use of the Icelanders! Whether it was much used by the Icelandic clergy we do not know,<sup>1</sup> but only one copy of this Danish edition is now known, in the Karen Brahe Library in Odense.—In *Bibl. Dan.* I. col. 260 there is entered a catechism of Hólar 1576; this is an error, as the title clearly shows; the catechism entered there as the Hólar catechism of 1576 is the undated illustrated catechism which will be mentioned below and probably is printed after 1600.

1576. E I N | christilig | Og Stuttlig Vnderuijsan Vm  
Mannsins | Riettlætting fyre Gude, Skrifad af | Diuplærdum  
Manne Doctor | Johannes Pheffinger. | Anno 1551. | Asamt  
Nockrum Audrum Nytsemdar | og Lærdoms vnderuijsonum sem  
| Vppteiknad er a eptersfylg- | ianda Blade. | Vtlagt Af G. Th.  
Syne | 1576. | 5.c. *At the end* (f. 38b): Pryckt a Holum af Jone  
Jonssyne | Pann 17. Dag Febr. 1576.

8°. Sigs.: 5.c, A—K; ff. 8 + 41 + 38. Schwabacher; page-lines 24; size of page: 11.4 x 6.4 cm. Renaissance initials. Running titles; catchwords. This is the first book printed in Iceland, so far as is known, which has numbered leaves. *Contents*: T.-p., f. 1a; table of contents (1—v), f. 1b; text (with the running title: Af Mannsins | Riettlættingu), ff. 2a—8b, ending with: Ein Bæn, on the last page. The translator is, of course, Bp. Guðbr. Þorláksson. The second pamphlet has the title:

Einn hug- | gunar BaKlingur [!] Og | Christelig vnder vijsun,  
huörnin Madurinn skal | sig til eins Christeligs afgangs af |  
þessum Heime til reida. | Med Spurningum samsett, af Jo- |  
hanne Spangenberg. | Vtsett a Islensku af Gudbrande |  
Thorlakssyne. | [*Vignette*]. | A.

The vignette represents various biblical events (the fall of man; the crucifixion, etc.). *Contents*: T.-p.; Til Lesarans (preface by Guðbrandur Þorláksson), f. 1b; text (with the running title: Af Christiligi | Afgöngu), ff. 2a—20a, ending with: Finis, followed by an ornament (bókahnátur). Then follows, f. 20b:

Af Christilig- | um Riddara Skap Og | Vid hueria Onine [!]  
ein Kristinn manneskia | hefr ad beriazt hier j heime, | Stuttlig

<sup>1</sup> As to the use of it in Norway Bishop Bang says: 'Om dette klare, af evangelisk Varmer aandende Skrift har faaet nogen synderlig Indgang blandt Datidens norske Præster, ved vi ikke, ligesaa lidt som vi har nogen Efterretning om, hvilket Indtryk det har gjort paa sine Læsere' (*Den norske Kirkes Hist. i Reformations-Aarhundredet*, Kristiania 1895, pp. 347—348).

vndervijisan vt af Heilag- | re skript, Samantekinæ af Joh | Spangenberg. | G. Th. | [*Vignette.*]

The vignette is the same as on the preceding t.-p. *Contents:* Peim edles, til æigist heilsan j Gude (preface by Guðbr. Þorláksson, the translator), f. 21ab (the leaf is wrongly numbered 22); text (with the running title: Af Christiligum | Riddaraskap), ff. 21b—36a;—Vt Af Riddaskap PapISTANNA (with the running title: Af Papistanna | Riddaraskap), ff. 36a—41b, ending with: AMEN. This is counted as a separate tractate. Then follows with continuous signatures but separate pagination:

Vm Doma- | Dag | Eirn Nytsamligur tra | ctatus, Samsettr og skrifadr aa Dönsku, | Af M. Nicolao Palladio lof- | ligrar minningar Superinten- | dente Skaaneyiar stigtis, | aar et ct. 1558 | Gudbrandur Thorlaks Son. | [*Vignette.*] | Fij.

The vignette is the same as on the two preceding t.-pp. *Contents:* T.-p., f. 1a; Til Lesarans, ff. 1b—2a; text (with the running title: Vm | Doms Dag), ff. 2b—38b, ending with: FINIS, followed by the colophon as given above.—The copy in the Copenhagen Royal Library (*Bibl. Dan.* I. col. 427) is the only one known of these tractates. Bp. Finnur first mentions Pfeffinger's tract separately (III. p. 378, no. 3) and then all the five tracts together (no. 7), ascribing them there all to N. Palladius and giving the date 1577. Hálfðán Einarsson mentions first (p. 237) Pfeffinger's tract and 'nonnulli breues tractatus, inter quos Spangenbergii Institutio de morte pia obeunda Hol. 1576' and later on (p. 238) gives all the four tractates (leaving out *Af riddarskap papistanna*) as being by N. Palladius and printed at Hólar 1577; such is the result when one describes books without having seen them.

Johannes Pfeffinger's (1493–1573) tractate, according to the date given on the t.-p., is doubtless the 'Trostbüchlein' which he compiled in 1551 after the death of his son, and shortly before his controversy with other theologians concerning the justification of man commenced.—The original date of the two Spangenberg tractates I have not been able to find. There is a Danish translation of the second by Anders Barsbyl printed at Wittenberg 1554 (*Bibl. Dan.* I. 432). The title of a German edition of Nuremberg 1570 is: *Christlicher Ritter, mit was Feynden kempfen mus. Ein kurtzer unterricht auss der Heyligen Schrift.*—Niels Palladius (ca. 1510–1560) was a younger brother of Bp. Peder Palladius; he was bishop of Lund (the Scania see) from 1551 to 1560. His tractate is at least in part translation as the title of the original edition of Copenhagen 1558 shows: *Om Dommedagen, en nyttelig Tractat, tilsammen screffuit och fordansket* (cf. *Bibl. Dan.* I. 215). There are two later editions of the Icelandic translation, of Hólar 1594 (see below) and 1611.

1576. Bp. Finnur (III. p. 378, no. 5) counts among the books from the Hólar press: 'Avenarii Bænabók (liber precum) 1576, 1621,' without giving in that place the translator's name. Hálfðán Einarsson (p. 234) also counts this edition as the first one of Bp. Oddur Einarsson's translation of

Habermann's prayers. Harboe (*Dän. Bibl.* VII. p. 659) knows of no such edition, as he mentions only those of 1621 and 1636, although there were several subsequent to them (cf. *Bibl. Not.* I. 13, IV. 28). But as Bp. Oddur was born in 1559 he was only 17 years old in 1576, and it is improbable that he translated the prayers at that early age, although he is spoken of as a precocious child. As no copy is known of such edition, it must be considered almost certain that it never existed. Avenarius' prayers were, however, known in Iceland in the 16th century, if we may believe the details of the story of Bp. Gíali Jónsson's death; he is said to have recited on the day of his death (Aug. 30, 1587) one of Joh. Avenarius' prayers<sup>1</sup>; but that does not necessarily prove the existence of any printed Icelandic edition of them; the bishop may either have had a written translation for his own use, or used an edition in a foreign language.—Johann Habermann's, or Avenarius' (1516-1590) prayer book was first printed in Wittenberg 1567 (*Christliche Gebett für allerley Not vnd Stende der Gantzen Christenheit*, etc.) and went through numerous editions and translations into other languages. The first Danish edition appeared in 1577 (*Bibl. Dan.* I. 307).

1576. 'Calendarium Islandicum' is mentioned by Bp. Finnur (III. p. 378, no. 4) as being issued in 1576 from the Hólar press. Hálfðán Binarsson (p. 175) says: 'Calendariorum Scriptores qvam plurimi fuerunt, tum Anonymi, qvorum unius prodiit metricè Holis 1602 1611 Alterius forte in soluta Oratione 1576. Rarissima hæc esse prorsus existimo, cum ea expiscari nondum potuerim; Interim Holis edita esse, ex aliquot amicorum literis certior factus sum,' etc. No copy of such a calendar is now known.

1578. Lögbok | Islendinga, Hueria saman | Hefur Sett Magnus Noregs Kongr, | Lofligrar minningar, So sem hans | Bref og Formale vottar. | Yferlesin Epter þeim Riئتustu og ellstu | Lögbokum sem til hafa feingizt. | Og Prentud epter Bon og Forlage Heid | arligs Mans Jons Jonssonar | Lögmans. At the end (f. [275]b): Pryckt a Holum i hiallta | Dal af Jone Jons syne Pann | Fyrsta Dag Maij. Manadar | Anno Dom. | 1578.

8°. Sigs.: A—P, Aa—Ll (the last in 4); ff. [276]. Schwabacher; page lines 22; size of page: 11.5 x 7 cm.; catchwords; running titles; Gothic chapter initials; tail-pieces; lines 1, 6, 7 and 11 of t.-p. in red. On the reverse of t.-f. a full-page woodcut representing an erect man with crown and nimbus, a halberd in his left hand, and apparently three loaves of bread of different sizes in his right hand; behind him is a crouched, crowned human-headed beast; in the upper left corner of the cut is a St. Anthony bell between the letters C and T, in the lower right corner the date 1535. This cut, according to the monogram in the upper left corner, is by Cornelis Antoniszoon (or Teunissen), a Dutch painter and engraver of the earlier half of the 16th century<sup>2</sup>. Contents: T.-p., f. (1)a; wood-cut, f. (1)b;

<sup>1</sup> Cf. *Safn til sögu Ísl.* I. p. 135; *Biskupa sögur* II. p. 637.

<sup>2</sup> See G. K. Nagler, *Die Monogrammisten*, 1881, II. Bd. p. 281 ff.; cf. also A. J. van der Aa, *Biograph. woordenboek der Nederlanden*, 1852, I. deel., pp. 328-329, and U. Thieme u. F. Becker, *Allgem. Lexikon der bild. Künstler*, 1907, I. Bd. p. 553. None of them mentions this cut.

Magnus Kongs Bref, ff. (2)a—(4)b; text (divided into 13 sections or bálfkar), ff. (5)a—(234)b; Hier hefur almennelegt Registrum Íslenskrar Lögbokar, ff. (235)a—(255)a, the following page and next leaf, f. (256), being blank; Hier epter fylgia nockrar Riettarbætur vtgiefnar af Virduglegum Herrum Noregs Kongum Lögunum til Styrkingar og Riettinda, ff. (257)a—(272)b; Kong Christians Bref og Riettarbot Vm Skilgiætning Prests Barna, f. (273)ab; Hier epter fylgia nockrar Sierligar Laga greiner vm hueriar at ei saman ber öllum Lögbokum, ff. (274)a—(275)a; colophon, as given above, with ornament, f. (275)b; the final leaf is blank. This law code, usually known as *Jónsbók* was given by King Magnús of Norway (1263–1280) and accepted by the Icelandic Alþing in 1281; it replaced the laws of the Icelandic commonwealth, and some of its clauses are still in force. The name (*Jónsbók*) is derived from Jón Einarsson who brought it to Iceland as the emissary of the king. The editor, Jón Jónsson (1536–1606) was lawman of the Northern and Western Quarters from 1573 to 1606. For the value of this edition see Ólafur Halldórsson's edition of 1904, pp. xxi–xxv (cf. *Islandica* IV. pp. 20–23). Bp. Finnur (III. p. 378, no. 6) and others (*Lovsaml. f. Isl.* VIII. p. 402) mention an edition of Hólar 1576, but there is no evidence for the existence of such an edition.

The Royal Library of Copenhagen has two copies (*Bibl. Dan.* I. 691), one on parchment<sup>1</sup>; the Landsbókasafn also owns a copy. The copy of the Fiske Collection is described in *Bibl. Not.* I. 1; as to the history of the copy given there, it may be remarked, that it probably never belonged to the king of Denmark; royal coats-of-arms on the bindings of early books do not necessarily indicate royal ownership. Johann Bockholt was probably the first owner of the copy, and after his death it went to Germany. Bp. Harboe owned two copies (*Bibl. Harb.* II. p. 243, nos. 2365–66).

1578. 'Urbani Regii Lækning sálarinnar (Antidotum animæ) eodem interprete [*i. e.* Episcopo Gudbrando] in 8°. 1578. 1591' is mentioned by Bp. Finnur (III. p. 378, no. 8). Hálfð. Einarsson (p. 237) gives the same dates (impr. Holis 1578 & Nupufelli 1591). Berg. Mus. 128, 4°. also mentions it: *Medicina animæ, edur Salarinnar Lækning*, 1578. Harboe (*Dän. Bibl.* VII. p. 661) mentions the book, but gives no dates. No copy is known of an edition of 1578. The work in question is a translation of *Seelen Ertzney für die gesunden vnd kranken in todes nöten* by Urbanus Rhegius or Regius (1489–1541) which was first published in 1529 and became a popular book of devotion; it was translated into various languages, including Latin under the title of *Medicina animæ*, and that title is retained in the two known editions of the Icelandic version (1634 and 1666, cf. *Bibl. Not.* IV. 13, VI. 12). Bp. Finnur and Hálfð. Einarsson both call it 'Antidotum animæ,' probably due to their confusing it with the title of Hemmingsen's *Antidotum*, but the error clearly indicates that neither of them had seen a copy of these editions, so that their testimony can not be relied upon.

<sup>1</sup> Cf. Molbech's list referred to above, in his *Nord. Tidsskrift* III. 1829, p. 566.

1578. Joh. Spangenberg's *Fimtan Lijhpredikaner*, in an edition of Hólar 1578, is mentioned in Berg. Mus. 128, 4°, by Bp. Finnur (III. p. 378, no. 9), and by Hálfdr. Einarsson (p. 230). No copy of such an edition is known. As the edition of 1598 (see below) does not have in the imprint 'prentud ad nyiu' as was customary in the case of new editions, there is a good reason to doubt the existence of an earlier edition.

1579. Wmm Gudz | Reide og Myskun | Ein Nytsamlig Edla Bok, Vtskrifud | af vel lærdum Manne Caspar | Huberino, Enn a Islend- | sku vtlögd af | Herra Olafi Hiallta syne godrar Minn- | ingar Anno Dom. M. D. LX.V. | I. Samuelis II. Cap. | Drottinn Deyder og hann Lijfgar, hann | leider til Heluijtis og aptur j | burtu þadan. *At the end* (f. [206]b) : Pryckt a Holum i hiallta | Dal af Jone Jons syne þann | XXIII. Dag Martii. Ma- | nadar Anno Domini. | 1579.

8°. Sigs.: A—P, Aa—Bb (the last in 6); ff. [206]. Schwabacher; a few Gothic initials; running titles; catchwords; page-lines 22; size of page: 11.2 x 7 cm. *Contents*: T.—p., f. (1)a; Ad Pium lectorem, preface by Bp. Guðbrandur Þorláksson, ff. (1)b—(6)a; Martini Lutheri Formali Til huers og eins gods Christins Mans, ff. (6)b—(7)b; Sinum Kiæra Christiliga Brodur Mauritz Kiern, Nad og fridr j Christo vorum Herra, ff. (8)a—(12)b, author's dedicatory letter dated: Augsburg I Januarij Ano MDXXIX; text (Christianus' talk about God's wrath at the infringement of the ten commandments, and divided accordingly), ff. (13)a—(72)b; Til Lesarans (with the running title: Formale), f. (73)ab; text (consisting chiefly of Theodidactus' talk about God's goodness and mercy), ff. (74)a—(204)a, the last portion of which, entitled: Huernen madur skal styrckia og hugga þa sem liggia fyrer Daudanum (dedicated by the author: Heidarligre og Dygd-ugligre Kuinnu Mönica Gyrhosyn sinne Kiæru Magkonu), begins f. (178); Index (Hin sierlegustu Stycki Puncktar og Höfudgreiner sem eru Samanlesnar og dregnar j þessa Bok), ff. (204)b—(206)a; colophon, as given above, followed by an ornament, f. (206)b. The copy here described is in the Copenhagen Royal Library, which is the only one known; it is not mentioned in *Bibl. Dan.* (cf. I. col. 417, Supplem. col. 85). Giessing (*Jubel-Lævere* I. p. 86) and Hallgr. Jónsson mention an edition of 1565, but that, as is evident from the title-page, is the date of the translation.—The German original edition of this work *Vom Zorn und der Güte Gottes*, by Caspar Huberinus (1500–1553) was printed in Augsburg 1529 by Ulhart; it did not have the preface by Luther which appeared first in the Wittenberg edition of 1534<sup>1</sup>. Bp. Ólafur doubtless translated it from the German. The Danish translation by P. Tideman was printed in Magdeburg 1543 and Lübeck 1548 with a preface by P. Palladius (*Aarsb. og Medd.* II. pp. 262–265, 306–307) under the title: *Om Guds grumme Straf*

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXXVIII. Bd. Weimar 1912, pp. 315–325, which contains a bibliography.

og Wrede. In AM. 227, 8° there is (f. 75) a list of 'Skalhólts kirkiubækur in recentibus membranis, islenskar, sem selldar voru 1704, allar in 4°, and therein is entered as No. 2: 'Casparis Huberini um gudz straff og reide, cum prefatione Palladii.' According to this there seems to have been another Icelandic translation of this work from the Danish, as both the title (straff og reide) and Palladius' preface indicate. What has become of that MS. is not known.

1580. Salomo- | nis Ordzkuider | a Norrænu. | — | Actorum X. | Huer sem Ottast Gud, og | giörer Riettuise a þeim | hefur hann þocknan. *At the end* (f. [68]a): Pryckt a Holum i Hialltadal, | af Jone Jonssyne. Anno. | 1580.

8°. Sigs.: A—I (the last in 4); ff. [68]. Schwabacher in two sizes; page-lines (larger type) 23; size of page: 11 x 7 cm.; catchwords; Gothic initials; explanatory notes in smaller types between paragraphs; t.-p. in border, white interlaced ornament on black, made up of four pieces; three small flower ornaments between the title and the scriptural quotation. *Contents*: T.-f., the reverse of which is blank; Formale yfer Ordzkuida Bokina Salomonis D. M. L. (= D. Martini Lutheri), ff. (2)a—(5)b; text (Cap. I-XXXI), ff. (6)a—(67)b, ending with: Hier endar Ordzkuidu Salomonis; Correctura, f. (68)a, followed by the colophon as given above; the final page is blank. Only two copies are known, one in the Copenhagen Royal Library (*Bibl. Dan.* I. 33), lacking ff. Gi—Gii (ff. 49-50), and the other in Upsala University Library lacking the last leaf (f. 68). Harboe apparently owned a complete copy (*Bibl. Harb.* II. p. 235, no. 2249).—This translation is by Bp. Gizur Einarsson, although his name is mentioned nowhere in the book; the editor, Bp. Guðbrandur, may have slightly revised it or altered it in places. I have not had opportunity to compare it with the MSS. still preserved of Bp. Gizur's version, viz. Cod. Holm. perg. 10, 4° (from 1555), and Gl. kgl. Sml. 1318, 4° (16th cent.), the former of which has an introduction by Bp. Gizur dated 1546, but W. Gödel (*Katalog öfver kgl. Bibl. fornisl. och fornnorska handskr.*, p. 50) has found that the version therein agrees essentially with that of the Bible of 1584<sup>1</sup>. Cf. also Harboe's description in *Dän. Bibl.* VIII. pp. 49-50, and his *Förste Afhandl.* p. 301, with a note on AM. 617, 4°.

1580. Jesus | Syrach, a Nor- | rænu. 1580. [*At the end*: Pryckt a Holum i Hialltadal af Jone Jonssyne Anno 1580.]

8°. Sigs. A—Oiiij +; ff. [107] +. Schwabacher in two sizes; page-lines (larger type) 23; size of page: 11 x 7 cm.; Gothic initials; catchwords; explanatory notes in smaller type between paragraphs; t.-p. in border, identical with that of the *Salomonis Ordzkuider*, with which on the whole this edition is uniform. *Contents*: T.-p., f. (1)a; Formale yfer Bokina

<sup>1</sup> In AM. 227, 8° is a list (f. 77) entitled 'Þessar bækur Skalhólltzkirkiu eru enn nu oselldar og eru allar in recentibus membranis'; No. 5. among them is 'Proverbia Salomonis Islandicé, 4°. defect og illa umgeingen.'

Jesu Syrachs D. Mart. Luth., ff. (1)b—(3)b; Formale Jesu Syrachs yfer syna Bok, ff. (4)a—(5)a, followed by an ornament (bókahnútur); text (Cap. I—.), ff. (5)b—(107)b+. The rest is lacking. Three copies are known, all defective at the end: the Copenhagen Royal Library (*Bibl. Dan.* I. 44) copy ending with M viij (f. 96), the Upsala University Library copy ending with Nvj (f. 102), and the copy in the Advocates' Library, Edinburgh, ending with Oijj (f. 107), but having the rest in MS., including the colophon as given above (cf. W. Fiske, *Icelandic Notes*, 1880, p. 8). Harboe apparently owned a complete copy (*Bibl. Harb.* II. p. 235, no. 2250).—This translation, although that is nowhere stated in the book, is doubtless by Bp. Gizur Einarsson, perhaps with slight alterations by Bp. Guðbrandur; Harboe (*Dän. Bibl.* VIII. p. 301) and Hálfðán Einarsson (p. 210) erroneously ascribe it to Bp. Gísli Jónsson. Bp. Gizur's translation is to be found in the MSS.: Cod. Holm. perg. 10, 4° (from 1555), and Gl. kgl. Saml. 1318, 4° (16th cent.). In the former it has a preface by Bp. Gizur, and is dated at the end of text: 'Skrifud J norænu af G. E. S. Og endut J skal hollti vij Dagdecembris manadar Annij Eptter Gudz burd MDXLV'; that version according to Gödel (*Katalog*, p. 50) agrees essentially with the Bible of 1584. Harboe (*Förste Afhandl.* p. 301) has compared the present edition and the version in the Bible of 1584 with the one in AM. 617, 4°, and found that the two former differ from the last one.—Giessing (*Jubel-Lærere* I. p. 168) mentions an edition of the present work of 1589, but that unquestionably is an error; Hálfðán Einarsson (p. 210) says merely that some give that date.

1580. Lögbok | Islendinga, Hueria saman | Hefur Sett Magnus Noregs Kongr. | Lofligrar minningar, So sem hans | Bref og Formale vottar. | Yferlesin Eptter þeim Riettustu og ellstu | Lögbokum sem til hafa feingizt. | Og Prentud eptter Bon og Forlage Heid | arligs Mans Jons Jons sonar | Lögmans. 1578. *At the end* (f. [277]b): 1580.

8°. Sigs.: A—P, Aa—Ll (the last in 5); ff. [277]. This really is not a new edition, but is the 1578 edition with the following changes: ff. (2) and (7) are reprinted; for the last three leaves of 1578, are substituted four leaves, of which f. (274)ab contains 'Til Lesarans,' a post-scriptum by the editor, stating, 'evidently in response to adverse criticisms, that the text is not regarded as absolutely perfect, but that the code, as here printed, can be used, provided the corrections indicated are properly made,' etc.; then follows, ff. (275)a—(277)b: 'Hier eptter fylgia hinar sierlegustu Laga greiner, Huar vmm þessare Bok ber eigi saman vid adrar Lögbækur,' followed by the date 1580, the colophon probably being left out because of lack of space; the corrections referred to in this list of variants are marked by a hand in the margin of the book, and there are also other corrections in the text, a word here and there being crossed out, and another substituted in the margin. The additional leaves and the changes were doubtless printed at Hólar. Cf. Ólafur Halldórsson's introduction to the edition of 1904, pp. xxiv—xxv, and W. Fiske, in *Bibl. Not.* I. 1.

In the Copenhagen Royal Library there are two copies (*Bibl. Dan.* I. 691) of this issue, one with the original t.-p. in black and red, on which is the autograph signature of Thormodus Torfæus (*d.* 1719), and which lacks sig. P.; the other has a t.-p. in black only, which was printed in the 18th century for Jón Eiríksson after Bishop Harboe's copy, as stated in an autograph note by the former. There are also copies in the British Museum (cf. Lidderdale's *Catalogue of books printed in Icel.*, 1885, col. 1), and in the Copenhagen University Library (cf. *Katalog over den Arna-Magn. Haandsskr. Saml.* II. p. 640).

1581. Euangelia | Pistlar og Collectur | sem Lesin verda Arid  
vm | kring j Kirkiu söf- | nödinum, a | Sunnu Dögum og þeim  
Hatijdum, | sem halldnar, eru epter Ordi- | nantionne. | og  
Nockrar Bæner, ad bidia, | a sierligöstum Hatijd- | um Arsins.  
*At the end* (f. [131] b): Pryckt a Holum j Hiallta dal, af Jone  
Jons syne, þann XII | Dag Februarij. | 1581.

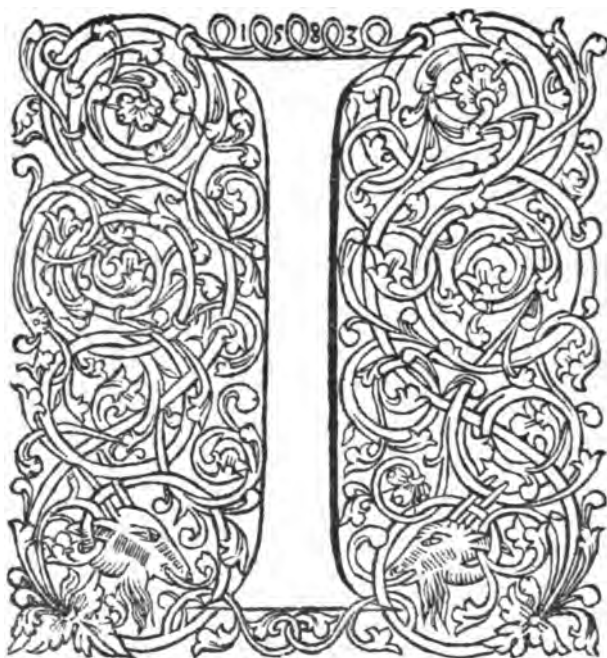
8°. Sigs.: A—R (the last in 3); ff. [131]. Schwabacher. Size of page: 11.4 x 7 cm.; catchwords; Gothic and Latin initials; t.-p. in border identical with that of the *Salomonis Ordzkuider* and *Jesus Syrach*. Contents: T.-p., the reverse apparently blank; text (Fyrsta Sunnudag j Aduentunne, etc., incl. Nockrar Bæner), ff. (2)a—(131)a; notice about errata (Enn þar eirn bokstaf kann ad vanta, etc.), followed by the colophon, as given above, and a tail-piece, f. (131)b. The only known copy is in the Upsala University Library; it lacks ff. Aiv—Av (ff. 4—5), and the t.-p. is mounted. This edition is probably a reprint of the ritual of 1562 (see above); but it is to be supposed that 'Nockrar Bæner' are printed here for the first time.

1582? [Lögbok Islendinga, Hueria saman Hefur sett Magnus Noregs kongr Lofligrar minningar, So sem hans Bref og Formale vottar. Yfirlesin Eptir þeim Riئتustu og ellstu Lögbokum sem til hafa feingizt Og prentud eptir Bon og Forlage Heidarlegs Mans Jons Jonssonar Lögmans 1582.]

This title was printed for Jón Eiríksson, in the 18th century, and is to be found in the Copenhagen Royal Library copy of an undated edition of the *Þonsbók* which was without t.-p. 8°. Sigs.: A—P, Aa—Ll (the last in 4); ff. [276]. Schwabacher. Size of page: 11.4 x 6.6 cm. The contents agree with those of the 1578 edition to sig. Lij, but that leaf is followed by three leaves containing: 'Hier epter fylgia hinar sierlegustu Laga greiner, Huar vm pessari Bok ber ei saman vid sumar Lögbækur'; it fills five pages, and is, with some omissions, the same as the variant list of 1580; the final page is blank. In the main this edition is a mere reprint of the 1578 text, only that there are incorporated in the text some of the corrections found in the list of 1580; the marginal corrections of the 1580 issue are, on the other hand, not included. It is thus evident that this edition is printed after 1580, and its date is usually given as 1582, although there seems to be no



conclusive evidence in favor of it. On account of its worn and blurred type it is supposed to have been printed in the old press at Núpufell. The initials and tail-pieces are different from those in the edition of 1578. Cf. Ólafur Halldórsson's introduction to the edition of 1904, p. xxv; also *Bibl. Not.* I. 1.—Besides the copy here described, there is a fragmentary one in the Landsbókasafn, and apparently two in the Copenhagen University Library (cf. *Katalog over den Arna-Magn. Haandsskr. Saml.* II. p. 640). There is a copy of this law code in Upsala University Library, without t.-p., but as I have not seen it, I do not know which of the three issues it represents.



Initial from the *Biblia*, 1584.

1584. Biblia | Það Er, Öll | Heilög Ritning, vtlögd | a Norrænu. | Med Formalum Doct. | Martini. Lutheri. | Prentad a Holum, Af | Jone Jons Syne | M DLXXXIII.

The work is divided into three parts, with separate signatures, pagination and t.-pp.—Fol. Sigs.: 3:c, A—P, Aa—Pp, Aaa (all in 6, except Aaa in 8); ff. [6]+ccxcv. *Contents*: T.-p., f (1)a; royal letter granting the privilege of printing the Bible to Bp. Guðbr. Þorláksson, dated April 19, 1579, f. (1)b; royal letter ordering every church in Iceland to buy a copy of the

Initial from the *Biblia*, 1584.

Bible, dated April 22, 1579. f. (2)a; Formale yfer hid Gamla Testamented D. Mart. Luth., ff. (2)b-(5)b; blank page, f. (6)a; Bækur hins Gamla Testamentesins (and the Apocrypha), f. (6)b; text (Genesis—Lofkuæde Salomonis), ff. 1a—ccxcva; the reverse of f. ccxcv and the final leaf are blank.—The second part has the following t.-p.:

Allar Spa- | manna  
Bækurnar, vtlagd- |  
ar a Norrænu | Act.  
10. | Pessum (Christo)  
bera all- | er Spamenn  
Vitne, Ad | aller þeir  
sem trua a hann |  
skulufa Fyrergiefning  
| Syndan-na, fyr er  
h a n s | N a f n | M  
DLXXXIII.

Fol. Sigs.: c:c (in 4), A—P, Aa—Hh (all in 6, except P in 4); ff. [4] + cxcii; the number of leaves confused after f. lxxxvii, as f. lxxxviii is left out, and the numbers lxxxix and xc represent pages not leaves; the final leaf ought to have the number cxc. *Contents*: T.-p., f. (1)a; Formale yfer Prophetana D. Mart. Luth., ff. (1)b-(3)b; Formale yfer Bok Esaia Spamans, f. (4)ab; text (the 4 greater and the 12 minor prophets), ff. 1a—cxcii b; Apocrypha (Judith; Sapientia; Tobias; Syrach; Baruch; 1.-2. bok Maccabeorum; Partur af Esther; Partur af Daniel, *i. e.* Historian vt af Susanna og Daniel, Wm Bel i Babilon, Wm Drekan i Babilon, Bæn Asaria, Lofsöngur þeirra þriggja manna i Elldenum; Bæn Manasses Konungsins Juda), ff. ccxxiii a—cxcii b.—Then follows the third part, with the title:

Nyia Testa- | mentum, a Norrænu. | Matth. 17. | Pesse er  
minn Elskuligur | Sonur, ad huerium mier vel þocknast,  
Honum | skulu þier hlyda | 1584. *At the end*: Petta Bibliu  
verk var endad | a Holum i Hialltadal, af Jone Jons Syne, |  
þann vj. Dag Junij. Anno Domini. MDLXXXiiij.

Fol. Sigs.: A—X (all in 6, except the last in 5); ff. [1] + cxxiii + [1].

*Contents* : T.-p., f. (1)a ; Bækur hins Nyia Testamentesins, f. (1)b ; Formale yfer hid Nyia Testamentum, f. i ab ; text (S. Matthæus Euangelium—Opinberanir S. Johannis Theologi), ff. ii a—cxxxiii b. ; Til Lesarans, signed : Guðbrandur Thorlákson, f. (1)a ; Correctura, ff. (1)ab, followed by the colophon, as given above, and an invocation. The last leaf (f. Xvj) is lacking ; it was probably blank.

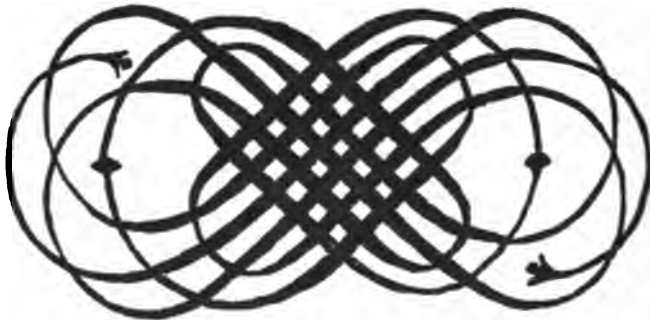
The work is printed in schwabacher, 55 lines to a page ; size of page 29 x 16 cm. (19 incl. marginalia) ; running titles ; catchwords ; marginal references and notes. Text is printed in long lines except in the Psalter and part of the Proverbs, where the text is in double columns. The chapters are divided into paragraphs distinguished by capital letters in the margin. The principal t.-p. is in red and black (lines 1-4 and 7-8 in red) and in woodcut border representing the baptism of Christ (at the top), the resurrection, and the nativity (at the left), the ascension, and the descent of the Holy Spirit (at the right), and the transfiguration (at the bottom) ; around the last one is the inscription : ÞESSE ER MINN ELSKLEGI SONVR I HVERIUM MIER VEL, the quotation not being complete ; at the bottom are also the initials G. I. being doubtless the engraver's initials, whose name I have not been able to ascertain. The same border is also used on the two other t.-pp., but those titles are only in black. There are initials of various sizes, the larger ones (Gothic P, A, W ; Latin I, O, P, A, etc.) being used in the beginning of books, the smaller (all Gothic, usually 6 lines) at the beginning of chapters. There are only two kinds of tail-pieces (5.3 x 11 cm. and 4.5 x 8.4 cm.), and they are frequently used in the first part, but seldom in the other parts. 29 woodcuts ; in the Old Testament are the following : The deluge with 'Der Kaste Noe,' f. vii a ; Abraham's sacrifice, f. ix b ; Jacob's dream, f. xiii a ; Pharaoh telling his dreams to Joseph, the lower half representing the lean and the fat cows, f. xix b ; ark of the covenant, f. xxxvi a ; the show bread, f. xxxvi b ; the candlestick, f. xxxvi b ; the boards, f. xxxvii a ; the bars, f. xxxvii a ; the curtains, f. xxxvii b ; the altar of burnt offering, f. xxxvii b ; the tabernacle with the court, f. xxxviii a ; the high priest in his robes, f. xxxviii a ; the altar of incense, f. xxxix b ; the brazen laver, f. xl a ; Nadab and Abihu burnt by fire, f. xlix a ; Salomon's temple, f. cliii b ; Salomon's house, f. cliv b ; the two brass pillars, f. cliv b ; the molten sea, f. clv a ; a brass base with laver, f. clv a ; Salomon on his throne, f. clvii b, and again f. cclxxvii b. In the Prophets and the Apocrypha there are no woodcuts. In the New Testament are these : St. Matthew, f. ii a ; St. Marc, f. xvi a ; St. Luke, f. xxv a, and again f. li b ; St. John, f. xli a ; St. Paul, f. lxix a. The woodcuts which on the whole are somewhat crude, are all unsigned except that representing St. Paul, which has a signature supposed to be Bp. Guðbrandur's monogram (G. T.—the second letter lengthened so as to form a cross, see reproduction p. 31). In some copies the illustrations are colored, evidently by hand. All the illustrations are of German origin, and in design are somewhat similar to those in the Danish Bible of 1550, but as a rule are smaller ; the five illustrations in the New Testament are of the same design, but represent a different cut ; where the woodcuts were made is uncertain, since with the exception of



St. Paul, from the *Biblia*, 1584.

ad mijnu vite, voru ecke adur af nockrum vtlagdar, hueriar eg hirde ei og helldr med nafne vpp ad telia, sie þær fleire eda færre það er mier lijka mikid, Eg leita mier einkis lofs þar af. Og þessar eru þær Bækur sem eg (med leyfe þeirra Danemanna) eignade mier, hueriar eg vtlagde, ecki i einu, eda þa þegar þær skyldu vnder prelum, helldr Successiuis horis, þa eg hafda hellst tom til, jafnt framt sem hinar adrar Prentadar vrdu, Þetta kallade eg a jslensku ef þeir skilia vilia 'optast' enn ei alla tijma. Þuiad vegna stors erfides ahyggiu og omaks, og annarar fölskylldu margfalldrar, vard eg opt og tijdum vid þær Bækur ad eiga og þær ad vtleggja. Þesse mijn afsökun vona eg at hia fromum Mönnum fullnæge. Hina adra bid eg ad þeir villdu til annara þarfignra hluta, hafa sijna goda ment, enn til þess ad leggja einföldd ord vti róngustu meining, huar af litid gagn giörist Gudz Kristne og samkundu. Enn huad huer hefur vtlagt, eda ecki, virdist mier litil naudsyn vm ad deila, Enn sijdur sier eda öðrum nockrar æru eda lofstyrs, hier vti ad leita, þo Madr kynne einn Bækling eda annann, vr Dönsku male ad setia. Þo eru þeir goder Menn aller Þackar verder, sem godann vilia eda astundan haft hafa i fyrstu þar til, huer epter sijnum gaafum, ad Heilög Ritning mætte vppa vort Modurmal koma, Landsins junbyggjurum til nytsemdar, huar med eg vona þeir munu fyrst og fremst hafa hugsad vm Gudz Dyrd, enn ecki sinn lofstyr, suo sem David kienner i Psal. Non nobis Domine, non nobis, sed nomini tuo da Gloriam.' This defense is, perhaps, a little too general to be entirely satisfactory. Only through a comparison of the printed texts with the extant MSS. will it be possible to determine the bishop's indebtedness to his predecessors. The task he performed was in any case great.

The binding of the Fiske copy which doubtless is of the same year as the printing, since it bears the date 1584, has on the front cover the Danish coat-of-arms, and on the back cover the Icelandic coat-of-arms, a crowned, cured fish. Arngrímur Jónsson (*Crymogæa*, p. 256) informs us regarding the binding of the Bible as follows: 'Ne quid autem ad absoluti operis ornatum aut sumptuum magnitudinem deesset, Bibliophegum Hamburgo Episcopus conduxit, qui mensibus aliquot multa exemplaria compegit &



A tail-piece (bókahnútur) from the *Biblia* (reduced).

aliis ad hanc rem ab Episcopo destinatis, artem istam monstravit, ita ut reliqua domi, pari fere elegantia præparata sint, præter 100 Hafniæ compacta.'

1589. Ein ny | Psalma Bok, | Med morgum Andligum | Psalmum, Kristelegum Lofsaunguum | og Vijsum, skickanlega til samans sett og | Auken og endurbætt. | [*Medallion portrait of Luther.*] | Pryckt a Holum i Hiallta Dal. | Cum Gratia et Priuilegio Friderici Secundi | Danorum etct. Regis. Sanctae Memoriae. *At the end* (f. [6]b): Pryckt aa Holum i Hiallta Dal. | Aar epter Gudz Burd. | M. D. LXXXIX.



Coat-of-arms of Iceland, from the *Psalma Bok*, 1589.

8°. Sigs.: aa—bb (the last in 4), A—P, Aa—Ff (the last in 7); ff. [12] + ccxxxij + [6]. Schwabacher; pagelines 30 or 31; size of page: 12.6 x 7 cm.; catchwords; running titles; music to many of the hymns. T.-p. in red and black (lines 2, 3, 4, and 7 in red); on the back a woodcut representing crowned stock-fish on scroll-shield in border, below the shield are the words: *INSIGNIA ISLANDIÆ*, and at the bottom of the border: 8 9 (see reproduction). *Contents*: T.-f.; *Formale* Doct. Mart. Luth. yfer sijna Psalma Bok, f. (2)ab; Aullum Fromum og Gudhræddum, Islands Innbyggjörum, oskar eg Gudbrandur Thorlaksson Nadar og Fridar af Gude Födur, fyrer Jhesum Christum vorn Drottenn (with running title: *Formale*), ff. (3)a—(9)b; Lijted Registur, eda Innehalld þessarar Psalma Bokar, f. (10)ab; Doct. Simon Paulus hann skrifar so j sinne Vtleggingu yfer Pistelenn, sem lesenn er Dom. XX. epter Trinitat, etc. f. (11)ab; Nockur Heilræde vr Latinu og Pysku snuen, af Sera Olafe Gudmundssyne, ff. (11)b—(12)a; Enn önnur Heilræde D. Mart. Luth., f. (12)ab; Boken seiger (Hafer þu Lyst ad lofa Gud, etc.), f. (12)b; Fyrsti partur þessarar Psalma Bokar, hefur inne ad hallda Christi histori, vmm hans Hingadkomu, Fæding, Skjirn, Pijnu og Dauda, Vprisu og Vpstigning, So og vmm þa heilögu Þrenning, og nockra Psalma og Hymna a þeim sierligustu Haatjöldum Arsins, ff. 1a—1xxij b; Catechismus. Sa Annar Partur þessarar Psalma Bokar, hefur inne ad hallda, Andligar Vijsur, og Lofsaungua, vt af Kristeligum Frædum, og Barna Lærdome, ff. 1xxij b—xcij a; Sa Þridie Partur þessarar Psalma Bokar, hefur ad hallda vtualda Psalma þess Kongliga Spamanns Davids, Vtlagda og snuna, j Andliga Saungua og Vijsur, ff. xcij a—ccxvij a; Fiorde Partur þessarar Psalma Bokar, hefur jnne ad hallda Andligar Vijsur Psalma og Lofsöngua, Dictada af þeim hellstu Lærefedrum, og Fromum Gudhræddum Mönnum i Þyskalande, og annars stadar, hlydande vppa þær sierligustu Höfudgreiner, Kristeligs Lærdoms, Vmm huörn kiennt og predikad er i Kristeligre Kyrkiu, ff. ccxvij b—ccia; Fimte Partur þessarar Psalma Bokar, hefur ad hallda Lofsaungua Bæner og Þackargjörder, a Kuöld og Morna So og fyrer Maltjöld og epter, ff. ccia—ccxvia; Sa siotte og sijdaste Partur þessarar Psalma Bokar, hefur ad hallda Hugganer Psalma og Bæner, af Daudanum, Vpprisunne, efsta Deige, og þui Eilijfa Lijfe, ff. ccxvi b—ccxxxij b; Registur, yfer alla þa Psalma sem i þessare Bok finnast, epter stafaskipan, ff. (1)a—(6)a; Nockur sierlegustu Ord sem yfer hefur siedst i Þryckingunne, f. (6)b, followed by the colophon as given above. There was probably a final blank leaf at the end. Three copies are known, one in the Landsbókasafn, lacking t.-p. and f. cci, the other in the Copenhagen Royal Library (*Bibl. Dan.* I. 376), lacking f. cxvij and Ffvij, and with a t.-p. much worn and slightly defective; the lacking leaves in these two copies are supplied in MS.; the third copy is in the Þjóðmenjasafn in Reykjavík. According to the notes in Bp. Guðbrandur's memorandum book, edited by Dr. Jón Þorkelsson, in *Prentarinn* III, pp. 19-20, the issue was only 375 copies, and the price was 1—1½ ríxdalur; 116 copies were sent to Denmark to be bound, the rest was bound by Jón Arngrímsson, the Hólar bookbinder.

A royal letter of April 29, 1585 ordered the two Icelandic bishops to reform and make uniform the psalm singing in the churches. Bp. Gíslí Jónsson died two years later, but he probably took some part in preparing the work, although primarily it came to rest on Bp. Guðbrandur's shoulders. He obtained a royal privilege June 2, 1587 to publish a hymn-book, 'huilcken og skal vere af de Höylærde udi vor Kiöbstæd Kiöbenhafn ofuerseet' and 'af fornefnte de Höylærde ofuerseet og approberit.' According to this the MS. must have been ready two years before it was published. In his preface Bp. Guðbrandur after having dwelt on hymns among other nations, their use and form, says: 'Med sama hætte hafa þeir enu Gömlu Forfedur vorer elskad og idkad, þa Maalsnilld og þad Skaldskapar Lag, sem Norrænu Maale hæfer, allra mest i Kuædum og Vijsum, so sem openbert er, ad þetta Norrænu Maal hefur Forþrijs framm yfer mörg önnur Tungumal, þad vier af vitum, i Skaldskapar Maalsnilld, og Kuæda hætte, huad sannlega er ein Guds Gaafa, þessu Norrænu Maale veitt og gefen, huöria enn þo marger misbrwke, þa er þad þeirra Synd og Skulld sem þad giöra. Og er hun þar fyrer ecke lastande, helldur ættu Menn ad neyta hennar, so Gude meige til Þocknunar og Lofgiördar vera.—Þetta bid eg þeir hugleide, sem lasta allann skaldskap og Hliodstafa grein, i Psalmum og Andligum Vijsum, Og vilia ecke lijda ad Psalmar sie vppa Hliodstafa grein vtlagder, Og meina ad ei varde med huöriu mote þad er vtlagt sem i Kyrkiunne syngiast skal, þegar þad verde skilid. Og giefa þeir enu sömu þar med nogliga ad vnderstanda, huilijka Rækt, Ast og Virding, þeir hafa til Gudz Ordz, og sijns Eigenligns Modurmaals. Þui ad miög er þad misraadad og olagligt, ad vanda Veralldlegar Vijsur, og önnur onytsamleg Kuæde, med mestre Ordsnille og Mælsku sem madur kann best, Enn hirda ecke ad vanda þad sem Gude og hans Lofgiörd tilkemur.' He then emphasizes the importance of good music, and goes on: 'Fyrer þessar Greiner, So og eirnen Modurmale voru til Sæmdar og Fegurdar, sem i sialfu sier er bæde liost og fagurt, og ecke þarf i þessu Efne wr öðrum Tungumalum Ord til Laans ad taka, eda Braakad Mal nie Bögur ad þiggia, Þa hef eg alla Tijma sijdann eg kom til þessa Embættes (Ouerdugur) oskad þess og lagt þar Hug og Astundann-aa, ad vorer Psalmar mættu med miukare Malsnilld epter rieltre Hliodstafa Grein og Hætte, og þo þar med epter Originalnum, þeim Þyska og Latinska, verda vtlagder. Þar næst ad vier i þessu Eylande, mættum suo sem aller adrer, i Danmörku og Þyskalande, huör i sijnu Modurmale, med sinum Ordum og Adkuædum samhliodande Gud Almattugann lofa og þrijsa, bæde vtann Kirkiu og jnnann, med þessum Psalmum og Andlegum Lofsauungum. Enn huernen þad hefur til geinged, og huar fyrer þad hefur allt til þessa ecke skied, þad læt eg ad sinne hia lijda.—Enn hier gieck þad so til so sem Malshatturenn hliodar: Non omnibus datur adire Corinthum. Ecke ödlast aller, ad koma i Konga Haller. So vissa eg allfa sem þar höfdu Kunnattu til, wr Latinu og Þysku so vt ad leggja, ad þad være bæde samhlioda vid Originalenn, og so epter voru Skaldskapar Male, og rieltre Hliodstafa grein vtlagdt (Þuiad þessar Psalmar eru nær aller i Latinu og Þyskunne fyrst samsetter). Enn af þui eg hafde fornumet ad sa vellærde Mann Sera Olaf Gudmundsson<sup>1</sup>

<sup>1</sup> Minister to Sauðanes, *b.* 1537, *d.* 1608. See Jón Þorkelsson, *Þigtningen þaa Island*, pp. 435-438.



hafdi þar sierlega Gafu til, framar öðrum sem eg afvissa, og þeckta, og þar með godann Vilja að þína Guð Kristne, í þann mata, epter sinne Gafu. Þá virdest mjer ecke tilheyrtlegt að öfunda eða forsma annann, þó æðre gafu hafe af Gude þeiged enn jeg? . . . Oakade eg þá af nefndum Sera Olafe, að hann villde lagfæra þá Psalma sem vier adur höfdum af þeim Fromum Mönnum vtlagða, sem nu Huila í Drottne, huörler ed fyrster vtlögdu þá, epter þeirre Gafu sem Guð hafde þeim gefed, Enn fyrer Otta saker amæles, af mörgum, sem við hina Psalma hafa nu leinge vanist, villde hann það ecke giöra, í fyrstu.—Enn so sem aller meiga sia og heyra, sem þar hafa Forstand a, og þar vilja aan Manngreinar með Sannindum alijta, Þá eru aadurnefnder Psalmar með þrennu mote. Sumer af þeim eru epter Þyskunne og Dönskunne nærre lage vtlagder, Enn þar er ingen Hliodstafa Grein, nie Skallidskapar Malsnilld inne funden, sem woru Modurmaale og riettum Vijsna hætte til heyrer. Hiner adrer eru sumer, ofmiög hneygder vppa Skallidskap, og Hliodstafa Malsnilld, með diupum Kiennungum, og lijtt skiliande Ordum og Meiningum. Þridia slags Psalmar finnast vijða, með annarligu Tungumaale, og braakadre Norrænu, Og þesser huorutueggju miög í mörgum stöðum wr Meiningunne og fra þeim rietta Originalnum hneygder og beygder, Huad eg hlyt með Leyfe godra Manna að tala, þar það skal so satt reynast. Syndist mjer þui full Naudsyn a vera, að þesser flester Psalmar være lagfærder, eða að nyiu hid rietteligasta vtlagder sem verða mætte, bæde epter riettum Original, og so epter Hliodstafa grein vors Modurmals. Og þessa Psalma suma lagfærda, suma að nyiu utlagða, hef eg numed mörgum öðrum alldrei aadur fyr vtlögðum, í þessa Psalma Bok innsett. Eg hef og so sett hier nockra adra Psalma af þeim fyr nefndum Psalmum, sem eg hef funded rietteligast vtlagða, epter fyrnefndum greinum, þó í mörgum stöðum, mættu nockud miukare og skilianlegre vera.' He wards off a criticism similar to that directed against him in connection with the edition of the Bible, by saying: 'Og að eingenn meige so virða eg halde minne Vtleggingu framm eða eigna mjer annara manna Erfide, þá vite Menn, að af öllum þessum Psalmum hef eg ecke vtlagt nema tuo<sup>1</sup> eða mest þria, Enn marga þá eg í fyrstu vtlagde, latid lagfæra, enn suma vteblijfa. Nockrar Andlegar Vijsur og Psalma hef eg hier innsett, af öðrum Fromum Mönnum hier í Lande vtsettar, og lagdar, sem eg hef kunnad til að fa, Enn flesta adra hefur opt nefndur Sera Olafur vtlagt, vr Latinu og Þysku.' Among the reasons for printing this hymn-book, he gives this: 'Að sidustu til þess, að af mætte leggiast þeir onytsamligu Kuedlingar, Trölla og Fornmanna Rijnmur, Mannsaunguar, Afmors Vijsur, Bruna Kuæde, Haadz og Hugmodz Vijsur, og annar vondur og liotur Kuedskapur, Klaam, Nijð, og Keskne, sem hier hia Alþydu Folke framarmeir er elskad og idkad,

<sup>1</sup> These two hymns are 'Gude Lof skalit önd mijn inna,' and 'Guð þinn og Herra einn yfer allt.' The former contains the author's name 'Guðbrandur' in capitals at the beginning of the stanzas; the latter has the words 'Guðbrandur Þorláksson byskup yfer allt Holadomkyrkjuumdæmi' partly in the beginnings of the stanzas, partly interspersed in the text in capital letters.

Gude og hanns Ringlum til Stygdar, Diöfenum og hans Aarum til Gledskapar og Þionustu, enn i nockru Kristnu Lande ödru, Og meir epter Plagsid Heidinna Manna enn Kristinna, aa Vökunottum og öðrum Manna Motum, et ct. Sömuleidis i Veislum og Gestabodum, heyrirst valla annad til skemtanar haft og Gledskapar, enn þesse Hiegomlige Kuædahaattur, Sem Gud naade.' I have quoted so extensively from this interesting preface, because it throws light on certain literary conditions of the century, and it illustrates so well the bishop's attitude towards various questions, his care for the purity of language and for the observance of the metrical rules, his religious zeal, and it also shows his narrowness in many ways. He wants people to sing hymns and religious poems, not only in the churches and at devotional exercises in their homes, but also wherever they are, indoors or outdoors, at their work as well as at their festival gatherings, and thus suppress the worldly poetry<sup>1</sup>.—The arrangement of this hymn-book was probably to some extent based upon that of Hans Thomissön's Danish hymn-book of 1586. Another edition was issued during the bishop's life time in 1619 (*Bibl. Not.* I. 5).<sup>2</sup>

1589. Summaria | Yfer Pad Nyia Tes- | tamentid. | Pad er. | Innehalld, Meining og Vnderstada Malsins, Og | Pær sierlegustu Lærdoms greiner, sem eru, j Sierhuerium Capitula, | Skrifadar j Pysku Male af Vel lærdum Manne Vito | Theodoro, Sem var Predikare Gudligs Ordz | j þeim Stad Norenberg j | Pyska Lande. | A Islensku Vtlagdar af Gudbrande | Thorlaks Syne. | [*Medallion portrait of Luther.*] | Coloss. III. | Latid Christi Ord Rijkugliga byggia a medal ydar | med allre Visku. | 1589. *At the end* (f. [193]a): Pryckt a Nupufelli j Eyiafirde | af Jone Jons syne, Aar epter Gudz burd. | M. D. LXXXIX.

4°. Sigs.: A (in 2)—P, Aa—Pp, Aaa (the last in 3); ff. [193]. Schwabacher; page-lines 36; size of page: 18.5 x 12.4 cm. Gothic initials, two sizes (4 and 6 lines); catchwords. *Contents*: T.-p., f. (1)a; Þeim Froma Lesara oskar eg Gudbrandur Thorlaks Son Naadar og Fridar af Gude Födur fyrer Jesum Christum, ff. (1)b—(2)b, followed by a tail-piece; text, ff. (3)a—(193)a, followed by the colophon as given above; errata (Med þui ad slijkt Erfide verdur traudlega suo hantierad, etc.) f. (193)b; there was probably a blank leaf at the end. The Fiske copy lacks beside that leaf also ff. Ssij-Ssijj and Aaa. There are copies in the Landsbókasafn, the Copenhagen Royal Library (*Bibl. Dan.* I. 96), the Upsala University

<sup>1</sup> The denunciation of the secular poetry so often met with in Icelandic religious literature of the 16th and 17th centuries, is merely an echo of Luther's and other German and Danish reformers' arraignment of it. Cf. J. Paludan, *Danmarks Literatur mellem Reformationen og Holberg*, 1896, p. 67 ff., and his *Renaissancebevægelsen i Danmarks Literatur især i det 17. Aarh.*, 1887, p. 93 ff.

<sup>2</sup> About the hymn-book, see also Jón Þorkelsson, *Digitningen paa Isl.*, pp. 422-427, and Bjarni Þorsteinsson, *Íslensk þjóðlög*, p. 43.

Library, and the British Museum (*Cat.*, col. 2).—The author of this work Veit Dietrichs, or Vitus Theodorus (1506-1549), at one time Luther's amanuensis, was one of the prominent German reformers. His *Summaria vber das N. T.* was first printed by Frischmuth in Wittenberg 1544<sup>1</sup>.—The



Medallion portrait of Luther, used as vignette on many Hólar books.

preface by Bp. Guðbrandur contains the customary exhortation to read religious works, and complaints of godlessness and lack of religious knowledge, even among the clergy 'af huerium marger eru lijtt lærder (Gud naade) Enn hiner þó fleire sem litla astundun hafa a sijnu kalle og Embætte, og eru vmuöndunarlausar vid Folkid, bæde vm Kirkusokner og þann Kristiliga Lærdóm, jðka sig ecki i Gudz orde, huxa ecki vm sijnar Predikaner, nema Lesa þær vr Bokinne, sem adra Sögu. Þeir hafa nu þa heilögu Bibliu og hafa haft það Nyia Testamentum i langa tíjma enn þeir kuuna þar litid af, skilia þó enn minna.'

1589. *Idea veri magistratus*. Hafniae, 1589. 8°.—This work is ascribed to Arngrímur Jónsson (the Learned), and is mentioned in practically all biographical and bibliographical sketches of that author.<sup>2</sup> No copy of it is now known. It may have been an academic dissertation, or something of the kind; the author finished in that year his studies at the University and returned to Iceland. Jón Ólafsson (from Grunnavík) gives also the title of it as *Dissert. Ideam Magistratus islandici*<sup>3</sup>.

1590. An edition of A. Musculus' *Bænabók* of Hólar 1590 is mentioned by Bp. Finnur (III. p. 378, no. 18), by Hálfð. Einarsson (p. 234), and by J. Espólin (*Ísl. Árb.* V. p. 60). There is no other evidence of the existence of such an edition.—The edition of the same year of *Biblia parva*, mentioned by the same authorities (Hálfð. Einarsson, p. 218), is unquestionably apocryphal, as will be pointed out below.

1590. *Hrædeleg harmaklögun fordæmdra í helvíte* is mentioned by Bp. Finnur (III. p. 378, no. 19) and Hálfð. Einarsson (p. 238: 'Lamentationes Damnatorum in inferno') as being printed at Hólar in the year 1590. No such book is now known to exist, but Dr. Jón Þorkelsson, the

<sup>1</sup> See G. T. Strobel, *Nachricht von dem Leben und Schriften Veit Dietrichs*. Altdorf u. Nürnberg, 1772. 8°.

<sup>2</sup> A. Bartholin, *De scriptis Danorum*, Hamburgi 1699, p. 12. Bp. Finnur, III. p. 447. J. Worm, *Lexicon*. 1771, I. p. 508. Hálfð. Einarsson, p. 177. Nyerup and Kraft, *Litteraturlexicon*, 1820, p. 293. Jón Þorkelsson, *Þingtingen þaa Ísl.*, p. 473.

<sup>3</sup> Páll Vídalín, *Vísnaðker*, 1897, p. xix.

archivist, writes in a letter to W. Fiske, Oct. 10, 1886: '*Hvædelega harmaklögum fordæmdra í helvite*, 1590, vissi eg vera brenda austur í Skaptafellssýslu á árunum 1876-78; 1878 ætlaði eg að fá hana, og var mér þá sagt frá forlögum hennar.' It was supposedly a translation of some foreign tract, but it has not been possible to identify it with any foreign title; it may also have been an extract from some larger work<sup>1</sup>.

1591. An edition of 1591 of U. Rhegius' *Lækning sálarinnar* is recorded by Bp. Finnur (III. p. 378, no. 8), by Berg. Mus. 128, 4°, and by Hálfð. Einarsson (p. 237), the last two authorities giving Núpufell as the place of printing. No copy is now known of such an edition (cf. above p. 23).

1591. Summaria | Yfer þad Gamla | Testamentid. | Þad er, Innehalld og meining sierhuers Capitula, | Og huad Madur skal af sierhuerium Capitula | hellst læra. Samsett af Vito | Theodoro. | Vtlagt a Islensku af | Gudbrande Thorlaks syne. | [*Medallion portrait of Luther.*] | Sæler eru þeir sem heyra Gudz ord | og vardueita þad Luc. XI. | A. At the end (f. [160]a): Pryckt a Nupufelle af Jone Jonssyne, | þann XI. Dag Januarij. | 1591.

4°. Sigs.: A, A—P, Aa—Mm; there is an irregularity in the numbering of signatures, there are two Dd and Ee, and two Ff, the first of which is lettered F only and is in 2, the other is in 4; Mm is in 6; ff. [160]. Schwabacher; page lines 36; size of page: 18.5 x 12.4 cm. Gothic initials, two sizes (4 and 6 lines); catchwords. *Contents*: T.-p., f. (1)a; Þeim Kristeliga Lesara, Nad og Fridur af Gude Födur fyrer Jesum Christum, an unsigned preface by Bp. Guðbrandur, ff. (1)b—(4)a, the next page being blank; text (Summaria þad er, ein stutt meining, Og Innehalld Sierhuers Capitula), ff. (5)a—(159)a, the last portion of which is Summaria yfer Psaltarann samsett af D. Martin Luther, ff. (123)a—(159)a; Correctura, ff. (159)b—(160)a; Ad Lectorem (concerning the order of the books), f. (160)a, followed by the colophon as given above; the final page is blank. The Fiske copy is defective, lacking t.-f., which is supplied in MS., and sigs. Q—R, excepting Qj and another leaf. There are also copies in the Landsbókasafn, the Copenhagen Royal Library (*Bibl. Dan.* I. 96), and the British Museum

<sup>1</sup> There is a curious similarity between this title and a heading in Joh. Spangenberg's *Fimtan Lijkpredikaner* (1598, see below). There the heading: 'Hryggelig Harmaklögum þeirra Fordæmdu vegna eilijfra Helijttis Pijsla. Amandus Seus' precedes a portion (ff. 14a-15a) which is an abstract of chap. x. of *Horologium aeternae sapientiae* by Heinrich Suso (Amandus Seus or Seuse, 1300-1366), the German mystic. The chapter describes the torments and sufferings of the damned. Some portions of Suso's work were published separately, but no separate edition can be found of this particular chapter. The work was before the Reformation translated into Swedish and Danish, but no trace is found of it in Iceland, so it is not likely that the 1590 tract in question has any connection with it. The heading in Spangenberg may be influenced by the title of the tract, or vice versâ, if there existed an earlier edition of Spangenberg's sermons.

(*Cat.*, col. 2). The German original, *Summaria vber das A. T.*, was first published by Frischmuth in Wittenberg 1541.—Bp. Guðbrandur's preface is mostly of a religious content; towards the end of it, however, he replies to his critics regarding the 1584 edition of the Bible, which has been quoted in another place.—A third volume of this series, *Summaria yfer allar Spamanna Bækurnar*, was printed at Hólar 1602 (see *Bibl. Not.* IV. 7).

1592. Apologia | þad er, | Vernd og nockud forsuar, og vnder rict- | ing vppa þær stooru, faheyrdur saker, og | þungu afellis Doma, sem Byskup Got- | skalk a Holum fordum hefur dæmt, yfer | Jone Sigmunds syne. | Exod. xxij. | Pu skallt ecke trua raungum Kierumalum | og giör ecke þeim Ranglata nockra Hiastod, so | þu berer falkst [!] Vitne. | Deut. j. | Heyred ydar brædur, og dæmed rielt a mille | huers manns, og hans brodurs, og hins framand | a, Hæfed eckert Manngreinar Alit i Dome, | helldur skulu þier heyra hinum minsta sem hi | num hæsta, og ecke skiel/fast fyrer nockurs manns | personu, þuiad DOMARA-EMbætted er | GVDZ. | Deut. xjx. | Og Domararner skulu innuirdeliga ransaka | sama, hæfe hann þa bored falskann Vitnisburd | mote sijnum brodur, þa skulu þeir giöra so | vid hann, sem hann hæfde hugsad ad giöra vid sinn | brodur, þitt Auga skal ecke vægia honum. *At the end* (f. [31]a): Anno M. D. XC. og ij.

8°. Sigs.: A—D (the last in 7); ff. [31]. Schwabacher; page-lines 31; size of page: 11.5 x 7 cm.; catchwords. Text begins on back of t.-p., f. (1)b: Aullum godum Mönnum sem þetta mitt Brief sia edur heyra, oskar eg Gudbrand Thorlaksson, allrar Nadar af Gude, etc., and ends f. (31)a, being followed by a printer's ornament and the date. The final page is blank. The pamphlet is printed at Hólar, or Núpufell. It is the first of the three so-called *Morðbréfabæklingar*, written by Bp. Guðbrandur in defense of his maternal grandfather, Jón Sigmundsson (1460–1520), who for ten years (1509–18) was lawman of the Northern and Western Quarters of Iceland. The only copy of these pamphlets is in the Copenhagen Royal Library (*Bibl. Dan.* III. 1461), and was formerly in the possession of Árni Magnússon (cf. *Katal. over A.-M. Hskr. Saml.* II. p. 640, no. 319). The author himself destroyed most of the edition. The three pamphlets of 1592, 1595 (see below), and 1608, have now been edited from this copy by Dr. Jón Þorkelsson and published by the Icelandic Historical Society (Sögufélag); the orthography in that edition is modernized, and there are added numerous documents relating to the case (see *Catal. of Icel. Coll.*, pp. 655–656).

1593. *Argumenta singulorum Capitum Librorum Samuelis*. Havnæ 1593. 4°. This work is ascribed to Sigurður Stefánsson by Jens Worm (*Lexicon* II. p. 429). It doubtless is identical with the Latin poetical rendering of the Books of Samuel of which Hálfðán Einarsson speaks (p. 61):

'Compendium Librorum Samuelis carmine latino confectum dedicavit Dn. Arngrimo Jonæ auctor Sigurdus Stephani,' but he does not say that it had been printed. Jón Thorkillius (*Spec. Isl. non barb.*, Gml. kgl. Sml. 2872, 4°) in his article on Sigurður Stefánsson says as follows: 'Præter hoc schediasma [*i. e.* Lucubratio de geniis et spectris] carmina qvædam elucubravît metro diverso, quibus contenta librorum Samuelis exhibet, Hafniæ prodierunt. . . (?) 1593, dedicata Arngrimo Jonæ celebri Crymogææ auctori, tum temporis sine dubio Hafniæ commoranti. Ex utroque specimine apparet satis eum profecisse in Latinitate cultiore (?) cum de spectris scriberet, nec inductum fuisse, licet ingenio sit maxime abusus, illud materiæ futili et obscuræ impendendo.' The paragraph is confused and difficult to read, but Thorkillius doubtless knew the work, and he seems to indicate that it had been printed in Copenhagen in 1593. No copy of it is now known, and whether it was ever printed is very doubtful. Sigurður Stefánsson, a grandson of Bp. Gísli Jónsson, was probably born about 1570 or shortly before. He studied in the University of Copenhagen, and in 1594, on his return to Iceland, he became the rector of Skálholt Cathedral School, but was drowned some weeks later. His essay on Icelandic orthography, his description of Iceland, and his treatise on preternatural beings seem all to be lost.<sup>1</sup>

1593. BREVIS | COMMENTARIVS | DE ISLANDIA :  
QVO | SCRIPTORVM DE HAC | INSVLA ERRORES DETE-  
| guntur, et extraneorum quorundam | conviciis, ac calumniis,  
quibus | Islandis liberius insultare | solent, occurritur : | per |  
ARNGRIMVM IONAM | ISLANDUM. | Δ | Veritas temporis  
filia : | Lupus mendacio tempus. | Cicero : | Opinionum com-  
menta delet dies, na- | turæ judicia confirmat. | HAFNIÆ | — |  
1593. *At the end* (f. [2]b) : HAFNIÆ | Impressit Iohannes  
Stockel- | mannus. | — | 1593.

8°. Sigs. A—O; ff. [8] + 102 + [2]. Italics; quotations and some other matter in Roman; page-lines 21; size of page: 12.8 x 6.8 cm.; catch-words; running titles; decorative initials (two sizes). *Contents*: T.-p., the reverse of which is blank; dedicatory letter to King Christian IV. of Denmark from the author, dated: Hafniæ 1593. Mense Mart., ff. (2)a—(6)a; preface (Benigno et pio Lectori Salutem), signed: Gudbrandus Thorlacius, Anno 1592. Iul. 29, ff. (6)b—(8)a; Authoris ad Lectorem (Latin poem), f. (8)ab; Commentarii de Islandia initivm (running title: Pars prima | de insvla, ff. 1a—47a; Commentarii de Islandia pars secunda: Qvæ est de incolis (running title: Pars secvnda | de incolis), pp. 47b—102b, ending with: 'Scripsi Holis Hialtædalensium in Islandiâ, Æræ Christianæ Anno M. D. XCII. XVII Kalendas Majas' (April 15), followed by an orna-

<sup>1</sup> About Sig. Stefánsson, see Þ. Thoroddsen, *Landfræðissaga Isl.*, I. pp. 202–205; Jón Þorkelsson, *Þigtingen þaa Isl.*, pp. 431–432; Hálfð. Einarsson, *Sciagraphia*, p. 15, 61, 93, 148, 163–164.

ment; Epigramma ad Arngrimvm Ionam conterraneum suavissimum, signed: Sigvardus Stephanus [Sigurður Stefánsson], f. (1)ab; Alivd: Patria authorem alloquitur, signed: Gudmundus Enerus [Guðmundur Einarsson], ff. (1)b—(2)a; Sphalmata graphica, f. (2)a, followed by the colophon.—As Bp. Guðbrandur's letter informs us the work was written at his suggestion to correct the erroneous and malicious statements about Iceland and its inhabitants which were found in many foreign works, such as those of Sebastian Münster, Gemma Frisius, Albert Krantz, but principally was the book directed against Gories Peerse's description of Iceland, in Low German verse, published in Hamburg by Joachim Löw in 1561.<sup>1</sup> Arngrímur Jónsson (1568–1648) spent the winter of 1592–93 in Copenhagen, having gone there in connection with the litigations which Bp. Guðbrandur and he himself were engaged in (cf. the *Morðbréfabæklingar* 1592, 1595, and 1608), and he took the opportunity to have this book printed there during his sojourn. There are a number of copies of it known, the one here described is that of the Icelandic Collection. The work was reprinted in Latin with English translation, in Richard Hakluyt's *The principal navigations*, etc. London 1598, vol. i. pp. 515–590. Appended there is a letter from Bp. Guðbrandur to Hugh Branham, minister of the church of Harewich in England, dated March 25, 1595. In the later editions of Hakluyt's collection the work is also to be found.

1594. Catechismus | Pad Er, | Christeligur Lærdomur, | Fyrer einfalda Presta og Predikara | og Hwsbuendur, | D. Mart. Luth. | [*Medallion portrait of Luther.*] *At the end* (f. [24]a): Pryckt a Holum i Hiall- | ta Dal. þann V. Dag Nouemb. Anno M. D. XCIII.

8°. Sigs.: A—C; ff. [24]. Schwabacher, three sizes; size of page: 12 x 7 cm.; catchwords. *Contents*: T.-p., f. (1)a; three scriptural passages (Ad Hebreos xij. Cap.; I Ordskuida Bok Salomo iij. Cap.; Psalmo xxxiiij.), f. (1)b; Þetta eru Tiu Laga Bodord Gudz, sem huer Prestur og Hwsbonde skal kienna þeirra Børnum og vndergiefðu almuga folke, ff. (2)a—(5)a; Truariatninging [!] So sem huer Kiennefader og husbuande skal hana kienna einfalldiga þeirra Børnum og vndergiefðu folke, ff. (5)a—(7)a; Drottenlig Bæn, So sem huer Kiennefader og Husbonde skal hana kienna einfalldiga sijnum Børnum og vndergiefðu Folke, ff. (7)a—(10)a; Sacramentum Heilagrar Skjarnar, Sem huer Kiennemadur skal Kienna sijnu vnder giefðu Folke, ff. (10)a—(11)b; Sacramentum Alltaris, sem huer Kiennemadur og Buande skal kienna sijnum Børnum og vnder giefðu Folke, ff. (12)a—(13)b; Huernenn Prestarnir, og Hwsbuendur skulu kienna sijnum Børnum og vnder giefðu Folke ad signa sig Kuellid og Morna, ff. (13)b—(14)b; Benedicite það er Bordpsalmur suo sem Kiennemenn og Husbuendur skulu kienna þeirra Børnum, followed by: Gratias, edur seirne Bordpsalmur, ff. (14)b—(15)b; Nær Mann vill skriptast, etc., ff. (15)b—

<sup>1</sup> See P. Thoroddsen, *Landfræðissaga Íslands*, I. pp. 173–178.—*Catal. of Icel. Coll.*, p. 459.

(17)a ; Forma Absolutionis, f. (17)ab ; Hwstaflan þad er Nockrarsententiur og Greiner þær ed hlyda vppa allra Handa Stietter, og Embætte, huar af eirn og sier huer maa sier aminning taka, til ad vackta sitt Kall og Embætte, ff. (17)b—(20)b, nearly half of the last page being blank ; Nockrar Bæner sem Kiennemenn, Hwsbændur og Börn skulu Bidia, ff. (21)a—(22)b ; Af Barna aganum nockrar Greiner, fyrer Vngdomenn (i—xxx) [from Hemmingsen's *Lífsins Vegur*, 1575], ff. (23)a—(24)a, followed by : Ender Catechismi, and the colophon, the final page probably being blank.—The copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 260) is the only one in existence. It is defective, lacking the last leaf which is supplied in MS., but there seems no reason to doubt the correctness of the colophon. Harboe owned a copy (*Bibl. Harb.* II. p. 236, no. 2270).

Hálfðán Einarsson (pp. 216–217) ascribes this version of Luther's smaller catechism to Oddur Gottskálksson (cf. also Bp. Finnur, III. p. 204), and it is therefore probably due to the editor's negligence that the translator's name is mentioned nowhere in the edition, which doubtless is the first one of this translation. Bp. Guðbrandur probably revised it, and added to it (all after f. 21a). It would be of interest to compare this edition with the oldest MS. of the smaller catechism in Icelandic, Cod. Holm. perg. 8°, no. 2, which Gödel (*Katalog*, p. 108) places at ca. 1550. As it is, this edition seems to be based upon the earliest editions of Luther's original, and is therefore doubtless translated directly from the German.<sup>1</sup>

1594. *Conspicillum quotidianum, Daglegur spegill*; or *Conspicillum animæ quotidianum, Daglegur spegill sálarinnar*, a poem in Latin and Icelandic by Arngrímur Jónsson, was printed at Hólar 1594 according to Bp. Finnur (III. p. 379, no. 29, p. 448, no. 15), and Hálfð. Einarsson (pp. 65–66). Espólfín (*Ísl. Arb.* V. p. 76) calls it : 'Dagleg ydkun, er Arngrímur prestur hafði samið.' No copy of it is now known.

1594. GRADVALE. | Ein Almenne- | leg Messusöngs Bok | saman teken og skrifud, til meire og | samþyckelegre Einingar, i þeim Söng og | Ceremonium, sem j Kirkiunne skal syn- | giast og halldast hier i Lande Ep- | ter Ordinantiunne | af | H. Gudbrand Thorlaks syne. | Item. Almenneleg Handbok med Collec- | tum og Oratium sem Lesast skulu i Kirkiu | Söfnudinum Arid vm kring. | I. Corint. xiiij. Latid alla hlute sidsamlega, og skickanlega fram | fara ydar a mille. | Item. xj. Cap. | Ef sa er einhuer ydar a medal, sem þrattunar samur | vill vera, Hann vite það, ad vier hofum ecke slykan Sid- | uana, og ei helldur Gudz Söfnödur. At the end (f. [128]a): Pryckt a Holum j Hialltadal | af Jone Jons syne, xxv. Dag Oct. | MD XCIIII.

<sup>1</sup>Cf. M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. I. Abt. Weimar 1910, pp. 239–425, 537–819.



4°. Sigs.: A—P, Aa—Hh; ff. [129]; t.-f. is not included in the signatures. Schwabacher, three sizes; a few initials; music; catchwords; size of page: 15.2 x 10.5 cm.; 28 lines on unbroken page. *Contents*: T.-p., f. (1)a; crowned fish on a scroll-shield, with the inscription at the bottom: 9 4 Ina. Isl. (coat-of-arms of Iceland), surrounded by a decorative border filling the whole page, f. (1)b; royal letter of April 29, 1585 (cf. above, p. 37), f. (2)a; Vm þann Psalma Saung sem tíjðkast j Kristeligre Kirkiu, nockur Vnderuijsun af lærðra Manna Bokum, þeim til Frodleiks sem það hafa ecke sialfer lesid. Skrifud af vel Lærdum og Heidarligum Manne, Herra Odde Einars syne yfer Skalhollts Sticktis [1], dated: Skrifad i Skalhollte þann xxvj Dag Nouembris, 1594, ff. (2)b—(5)b, followed by a tail-piece (bókahnútur); Vm það rietta Messu Embætte, huernin það skal halldast, efter Rettre Guds Orda Hliodan, med Saung og Ceremonium, ff. (6)a—(10)a, ending: Finis Coenæ Dominicæ et Ceremoniarum, followed by a tail-piece; text, ff. (10)b—(96)b, ending: Ender Grallarans Aared vm krijng; Messu Embætte a Bæna dögum og Samkomu dögum, þar þeir eru halldner, ff. (96)b—(101)b; Hier epterfylgia nockrar vtualdar Bæner og Oratiur sem lesast j Messunne a Sunnudögum og öðrum Hatijðumkringum Ared, ff. (102)a—(113)b; Ein Almennelig Handbok fyrer einfallda Presta Huernin Börn skal skjira, Hion samann Vigia, Siukra vitia, og nockut fleira sem Kennemannna Embætte vid kemur (preceded by: Formale Doct. Martini Lutheri yfer Sacramentum Skijrnarinnar), ff. (114)a—(129)a; Ad pium lectorem (four lines in Latin), followed by the colophon, f. (129)a; the final page is blank. In the Landsbókasafn copy a slip is inserted between f. (34) and f. (35) with: 'Versus secundus. Flockur Ringlanna. . . og vine talde vor Gud', that stanza of the hymn on Candlemas having been left out in the text, f. (34)a.—There are complete copies in the Landsbókasafn and the Copenhagen Royal Library (*Bibl. Dan.* I. 1099-1100; with the autograph of Arngrímur Jónsson); British Museum has a defective copy (*Cat.*, col. 2); the Fiske copy lacks t.-p., ff. Bj—Bijj, and Hhiiij, which are all supplied in MS.—This gradual or *Grallari*, as it was called in Icelandic, is said to be based principally on Niels Jespersen's Danish gradual of 1573. It went through nineteen editions, and was replaced by the hymn-book of 1801; in many churches it was, however, used down to the middle of the nineteenth century<sup>1</sup>.

1594. *Su rietta Confirmatio*, etc. is said by Bp. Finnur to have been printed in 1594. It seems improbable, cf. below, pp. 50-51.

1594. Wmm Doma- | Dag. | Eirn Nytsamligur Tractatus, Sam- | settur og Skrifadur aa Dönsku, Af M. | Nicolao Palladio Lofligrar minn- | ingar Superintendente Skaan- | eyiar Stigtis. | [*Medallion portrait of Luther.*] | MD CM iiij [*sic*]. | A.

<sup>1</sup> Cf. Ól. Davíðsson, *Íslenzkar skemtanir*, 1888-92, p. 257<sup>ff.</sup>; Bj. Þorsteins-son, *Íslenzk þjóðlög*, 1906-09, p. 44 ff.; Jón Þorkelsson, *Þigtingin þaa Ísland*, 1888, pp. 427-431.

8°. Sigs.: A—D; ff. [32]. Schwabacher, two sizes; page lines 30 (smaller type); size of page: 11.7 x 7 cm.; catchwords. *Contents*: T.-p., f. (1)a; Til Lesarans, ff. (1)b—(2)a; text, ff. (2)b—(30)b; Disputatio, ellegar Samtal Logmalsins og Euangelij, vm þann Synduga, ff. (30)b—(32)a, followed by a tail-piece (bókahnútur); the final page is blank. There is no colophon, but the book was doubtless printed at Hólar 1594, the date on the t.-p. being misprinted. The only complete copy known is in the Bodleian Library, Oxford, a rotographic reproduction of which is in the Icelandic Collection. A fragmentary copy is to be found in the Landsbókasafn. Bishop Harboe owned a seemingly complete copy (*Bibl. Harb.* II. p. 237, no. 2281). This is the second edition of this tractate, the first being of 1576 (see above); the third edition was printed at Hólar 1611 (*Bibl. Dan.* I. 215).

1594. *Um good werken* by Polycarp Leyser the elder (1552–1610) was printed at Hólar 1594 according to Jón Halldórsson (*Bisk. sög.* II. p. 44), Bp. Finnur (III. p. 379, no. 24), and Hálfð. Einarsson (p. 230). No copy is known of an edition with that date. There is an edition of Hólar 1615 (*Bibl. Dan.* I. 507).

1595. Ein | Aminning og | Vnderisun a þessum haska | samliga Eyndar Tijma, a huer | jum Gud hann vitlar vor med sijnu | Refsingar Hrijse, vegna vor | ra Synda. | Skrifud af Gudbrande | Thorlakssyne. | Jere. xlj. | Jerusalem, Þu þu pitt Hiarta, af | Illskunne, so þier verde hialpad. | Jere. xliij. | Ach. Drottenn, Vorer Misgiörninn- | gar hafa þad forþienad. *At the end* (f. [44]a): Prykt a Holum j Hialltadal. | Anno. M. D. XCV.

8°. Sigs.: A—F (the last in 4); ff. [44]. Schwabacher, two sizes; page lines 30; size of page: 11.7 x 7 cm.; catchwords; one chapter initial, f. (1)b. *Contents*: T.-p., f. (1)a; text (Hia Spamanenum Jeremia Cap. V stendur, etc.) ff. (1)b—(29)a, ending with: Finis, followed by a tail-piece (bókahnútur); Ein Idranar Predikun, a Bænadögum og so endrarnær, þar sem Samkomu dagar eru halldner. Vt dreigen af Bænadaga Predikunum þess Halærda Manns D. Peturs Vinstrup, Byskups j Sælande. Rom. ij. Cap., ff. (29)b—(43)a; Ein Bæn, sem lesast skal epter Predikun, af predikunarstolnum, a Bæna dögum, edur þa Almennelig Neyd og Landplaagur koma, ff. (43)b—(44)a, followed by the colophon; the final page is blank. —The first part is apparently written by Bp. Guðbrandur. The sermon by Peder Jensen Vinstrup (1549–1614) is one of his numerous 'Bededags Prædikener', which he published separately in Latin for the years 1592–1594, and for many of the following years until 1614; it is probably the sermon for 1592 or 1593 which is to be found here. There are two complete copies of this book in the Copenhagen Royal Library (*Bibl. Dan.* I. 435), and one in the Bodleian Library, Oxford; the Landsbókasafn has a fragmentary copy (intermingled with a fragment of Palladius' *Wmm Doma-Dag*, 1594). Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2296). —Espólin (*Isl. Árb.* V. p. 76) calls this 'ámynnningar bækling Pètrs Vinstrups.' He and Bp. Finnur give the date wrongly 1594.

1595. [Andsuar uppa þær oheyreligar Lygar, brief og Insigli sem nu hia biskups Goskalks nídium fundinn skulu vera, vppa Jon Sigmundsson, að hann hafi drepit sinn brodur Asgrijm Sigmundsson, i kirkiu gardinum i Vijdedals tungu.]

8°. Sig.: A—E (the last in 4); ff. [36]. Schwabacher, two sizes; page lines 30 (smaller type); size of page: 11.5 x 7 cm.; catchwords. There is no colophon or date, but it seems beyond doubt that the pamphlet was printed at Hólar in 1595. There is no complete copy known; the only copy extant is in the Copenhagen Royal Library (*Bibl. Dan.* III. 1461); it lacks the first six leaves, which to a large extent are supplied by the author's own MS. (9 leaves). The printed text begins *Avija* (Þetta gieck so til i allan mata, etc.), and ends *Elíjð* with: *Finis*.—This is the second of Bp. Guðbrandur so-called *Morðbréfabæklingar*, the first one being published in 1592 (see above), and the third in 1608.

1596. *Áminning til presta*: ex 1 Cor. 4 Cap. 1, 2. v. in 4° Hólar 1596, is mentioned by Bp. Finnur (III. p. 379, no. 34), and Hálfð. Einarsson (p. 238: 'Admonitiuncula ad verbi Dei ministros, deducta ex 1 Cor. IV. v. 1. 2. scripta & edita a G. Thorl. 1596. 4°'). No copy is known.

1596. BIBLIA PARVA. | Edur | Vor Almennelegur Ca | techismus, med sialfum | Ritningarennar Ordum | stuttlega vtlagdur. | Vr Latinu Maale a | Norrænu. | Af | Arngrime Jons | Syne. | Anno Domini | M. D. XC. | 50c *At the end* (f. [54]b): Prykt a Holum j Hialltadal. | 1596.

12°. Sigs.: A—E (the last in 6); ff. [54]. Schwabacher; page lines 22; size of page: 10.5 x 5.5 cm.; catchwords. All pages, including the t.-p., in a line border, two lines at the bottom, on other sides one. *Contents*: T.-p., f. (1)a; three scriptural quotations (Psalm. 119, Gal. 3, Act. 10), f. (1)b; text (divided into three parts: 1. Vm Mannsins Eynd og Anaud, 2. Vm Mannkynsens Endurlausn, 3. Vm Þacklæted; and also into CXXIII numbered sections, each section consisting of one question with answers from the Scriptures), ff. (2)a—(54)a, ending with *FINIS*; Errata, (f. (54)ab; Nota, f. (54)b, followed by the colophon.—There is a copy in the Icelandic Collection (*Bibl. Not.* IV. 1), and another in the Copenhagen Royal Library (*Bibl. Dan.* I. 260–261).—Bp. Finnur (III. p. 378, no. 17) has mistaken the date of translation on the t.-p. for the date of publication (cf. above, p. 40). This work was published for the second time in 1622 (*Bibl. Not.* VI. 8). The Latin original of this work I have not been able to find, and it is probable that the title *Biblia parva* was given by the translator. The statement in *Bibl. Not.* VI. 8 (cf. also *Catal. of Icel. Coll.*, p. 370), that it is a translation of Luther's smaller catechism of 1529 is incorrect; the work is seemingly not from the pen of Luther.

1596. Historia | Pinunnar og Vpprisunnar | Drottins vors Jhesu Christi, vt | af forum Gudspialla Mönn | um til samans

lesen | Par med eirnenn Eyding og | Nidurbrot Borgarennar  
Jeru- | saalem, og alls Gydinga Lydz | hid stuttlegasta. |  
[Vignette.] | Anno Domini. | M. D. XC. VI. | ɔ.c

8°. Sigs.: A—D; ff. [32]. Schwabacher; size of page: 12.2 x 7 cm.; catchwords. The vignette on the t.-p. is an oblong arabesque ornament of flourishes (bókahnútur). There is no colophon, but the book was unquestionably printed at Hólar 1596. *Contents*: T.-p., f. (1)a; Peimsem les (So sem vier vt af Þijnunnar Historiu Herrans Christi lærum ad þeckia Gudz Födurs ounrædelega Naad og Myskun, etc.), f. (1)b; text of 'Historia Þinunnar' (Og þa er þeir höfðu Lofsöngin lesid, etc.), ff. (2)a—(14)a, ending: Ender þeirrar Historiu, vt af Þiinunne Herrans Christi; Vpprisan og Vppstigningen Drottins vors Jhesu Christi, epter forum Gudspialla Mönnum samanlesen, ff. (14)a—(22)a; Foreydsla og Nidurbrot Borgarennar Jerusalem, ff. (22)a—(32)a, ending with: FINIS, followed by printer's ornament; the final page is blank.—This is a revised edition of the scriptural texts of the corresponding sections of the edition of 1558 (see above), the commentary being left out here, and some other matter, such as the preface to 'Vpprisan'; a new edition is to be found in *Gudspiöll og Pistlar* of 1617.—There are three complete copies of this edition, one in the Landsbókasafn, one in the Copenhagen Royal Library (*Bibl. Dan.* I. 132), and one in the Bodleian Library, Oxford.

1596. HORTVLVS ANIMAE. | Pad er. | Alldingardur |  
Saalarinnar, Huar jñne ad finn | ast sierlegar godar Greiner,  
Olærdum til | Vndervijsunar, So og heilnæmar Lækn | ingar  
fyrer þa sem hungrader og þyst- | er eru epter Guds Rijke. |  
Samann teked og vtlagt, af | Gudbrande Thorlaks Syne. |  
Psalm. cxix. | Huörnen fær æsku Maduren sinn | Veg geinged  
ostraffanlega? Nær ed | hann helldur sig epter þijnun Ordum. |  
Pryckt a Holum, þann xvj. Dag | Januarij Anno M. D. XC vj.  
| ɔ.c

8°. Sigs.: ɔ.c (in 4), A—L; ff. (92). Schwabacher; page lines 31; size of page: 11.5 x 7 cm.; catchwords; two 4-line Gothic initials. *Contents*: T.-p., f. (1)a; preface, by Guðbr. Þorláksson, unsigned, with the running title: Ad Lectorem, ff. (1)b—(4)b; Af Heilagre Þrenningu, Stutt og ljítil Vndervijsan Fyrer Vngmenn, og þa Einföldu, ff. (5)a—(10)a; Litell Formale, Framan til postuligrar Truar jatningar, ff. (10)a—(13)a; text (Su fyrsta Höfudgrein Postulegrar Truar Jatningar—Tolfta Höfudgrein; followed by: Conclusio. Pad er Nidurlag og Ending Maalsins), ff. (13)a—(45)a; Ein önnur Vtlegging postulegrar Truarjatningar, skrifud af D. Martino Luthero (Fyrsta—Tolfta Greinen), ff. (45)a—(51)b; Hier epter fylger ein agætleg Aminning til Bæna akallsins, Og Vtlegging yfer þau Orden Christi, Joh. xvj. Cap. D. Marth. Luth., ff. (51)b—(65)a (divided into sections as: Vt af Bæna akallenu til Heilagra; Jomfru Mariam skulu Menn ecke til bidia nie akalla; Nidurlag a þessare Grein, Vm Bæna akall til

Heilagra ; Ein Bæn af aullum Hellögum ; Stutt Vtskyring Drottenlegrar Bænar, Fader vor ;—the two last sections, at least, look as if they belonged to this portion); Ein önnur Vtskyring yfer Fader vor, Skrifud af Philipppo Melanthon, ff. (65)a—(68)a ; Nu epter fylgia nöckrar sierlegar Greiner Heilagrar Skriptar Vtskyrdar, til Truarstyrkingar, Godfwsum, og veykum Samuiskum, ff. (68)a—(90)b, ending with : Finis—the longest section of this portion being : Predikun Spamansins Esaie, liij. Cap. af Pijnunne Christi; Nöckrar Malsgreinar Heilagrar Ritningar, hueriar einn og sierhuörn kristenn Mann meiga og eiga upp vekia, til þess ad ottast Gud og fordast Syndernar, ff. (90)b—(92)a, ending with quotations from Divus Basilius jn Psal. xlvij, and S. Bernhardus ; the final page is blank.—There is a copy in the Copenhagen Royal Library, lacking f. Fviiij (*Bibl. Dan.* I. 438, Supplem. 89), and another in the Bodleian Library, Oxford. Harboe owned a copy lacking the t.-p. (*Bibl. Harb.* II. p. 239, no. 2313).

*Hortulus animae* is originally the title of a Catholic prayer book which was first printed by W. Schaffner in Strassburg 1498 with many woodcuts. It was 'essentially the German counterpart to the Book of Hours used in France and England, its nucleus being the Hours of Our Lady' and was issued many times during the 16th century, usually with numerous illustrations. In 1547 George Rhaw (or Rhau, 1488–1548), a learned and versatile man, and since 1525 printer in Wittenberg, issued *Hortulus anime: Lustgarten der Seelen*, with woodcuts by Lucas Cranach. This work, according to Graesse (*Trésor*, III. p. 374), was a redaction of the Catholic prayer book, for the use of the Protestants. I have not been able to secure any edition of that work by Rhaw for comparison with the Icelandic book, nor have I seen the Danish translation by P. Tidemann, Wittenberg 1552 (*Bibl. Dan.* I. 438).—In his preface Bp. Guðbrandur says : 'Pennan Bækling af lærðra Manna bokum saman ad lesa og vt ad leggja, þa hefr mior tilkomed su stora Neyd og Fafræde, sem eg sie og daglega merke ad er j bland Almugans, etc.' And this, together with 'samann teked og vtlagt' in the title, clearly points to a compilation from two or more works, but a large part of it may be a translation from Rhaw's book.

1596. Su rietta Con- | firmatio, sem j Fyrstunne hef- | ur j Kristelegre Kirkiu tijdkud vered. | Og nu er vpp aptur teken og vid Magt halld- | enn j Lande Saxen, og annarstadar | þar sem er hreinn og klaar E- | uangelij Lærdomur. | Saman lesen og teken vt af | þeirre Saxuerskre Kirkiu Agenda, edr | Ordinantiu, Gudz Orde til frammgangs | og Vngdomenum til gagns | j Hola Stigte. | Af | Gudbrande Thorlaks syue. | Laated Börnen koma til mijn og banned | þeim þad ecke, Puiad puilijkra er | HimnaRijke, Matth. xix. *At the end* (f. [56]a): Anno. M. D. XCVI.

<sup>1</sup> Cf. *Catalogue of MSS. and early printed books in the library of J. P. Morgan.* Vol. I. 1907, pp. 60–61.

8°. Sigs.: A—G; ff. [56]. Schwabacher, two sizes; page lines 23 and 30; size of page 11.5 x 7 cm.; catchwords. The book is printed at Hólar, although the place is not given. *Contents*: T.-f., the reverse of which is blank; text (Til að grodursetia Einn hreinan Kristelegan Lærdóm, etc.), ff. (1)b—(25)a, ending with: FINIS. On f. (25)b is a title as follows:

ITEM | Wm þad Riet- | ta Kirkiunnar Straff, og | Lykla Vallded, og Af- | lausnena. | Fyrer Presta Hola Stigtis, | Af Guds Orde, og Ordinantionne | og þeirre Saxuerskre Kirkiu | skickan, samanteked. | j. Corinth. xiiij. | Lated alla Hlute sid-samlega og | skickanlega fram̃m fara ydar a mille.

Text (Þad er öllum viturlegt, etc.) begins f. (26)a, and ends f. (56)a, at the bottom, being followed by the date as given above; the final page is blank.—Complete copies are in the Landsbókasafn and in the Copenhagen Royal Library (*Bibl. Dan.* I. 210). There was a copy in Bp. Harboe's library, but no date is given in the catalogue (*Bibl. Harb.* II. p. 236, no. 2272).

Bp. Finnur (III. p. 379, no. 28) gives an earlier edition of the *Confirmatio*, of 1594, and Espólin (V. p. 83) says that it was printed 'í öðru sinni' in 1596, having before (V. p. 76) mentioned 'Confirmationbók ungra manna' as being printed in 1594. There is no copy of such an edition known, nor is there sufficient evidence to show that it ever existed; it seems highly improbable that there were two editions printed with so short an interval. Bp. Finnur mentions the second portion of the book as a separately printed work (III. p. 379, no. 31), as does also Hálfð. Einarsson (p. 238). Björn Sturluson in his poem on Bp. Guðbrandur, written 1620, mentions that portion under the title 'Um Aflausnina' ('og Aflausnina hreina'), and Jón Halldórsson (*Bisk. sög.* II. p. 44) gives the date of it as 1594—but these are merely confused and conflicting statements concerning this work of 1596.

1596. Vm | Eida og Mein- | sære, Huad hrædeleg Synd | þad sie fyrer Gude ranga | Eida að sueria. | [*Vignette.*] | Ei mun Drotten Orefstan vera laata, | þann sem misbrúkar hans Nafn. Exod. xx. | M D XC vj.

8°. Sigs.: A—B; ff. [16]. Schwabacher; page lines 31; size of page: 12.3 x 7.3 cm.; catchwords. The vignette (6.5 cm. high) represents a right hand laying three fingers on a closed book. No place of printing is given, but it is doubtless Hólar. *Contents*: T.-p., f. (1)a; Guðbrandur Thorlaks-son Heilsar þeim að les, ff. (1)b—(2)a; text, ff. (2)b—(14)b, ending with: Finis, followed by an ornament; Nockrar Malsgreiner Heilagra Lærefedra, saman teknar. Vm Rietta og Sanna Idran (being quotations from Ambrosius, Augustinus, Chrysostomus, Bernhardus, and Gregorius), ff. (15)a—(16)a, followed by an ornament; the final page is blank.—Copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 288), the first leaf of which is slightly frayed. Harboe owned a copy (*Bibl. Harb.* II. p. 238, no. 2295).

—Bp. Guðbrandur's preface is historically interesting, and runs as follows: 'Gudbrandur Thorlaks Son Heilsar þeim ed les. Ecke alleinasta vier, sem erum Guðz Ords Þienarar, helldur og marger adrer Gudhrædder Danumenn, klaga opt og tijdum, yfer þeirre vondre, Ogudlegre Breytne, sem nu tijðkast og vered hefur, Ad þad Eiduætte sem j Guðs Lögum er leyft, og vera aa, Guðs Nafne til Heidura, og Sannleikanum til styrktar, og enda ad giöra a þeim Maalum, sem aans Eids kunna ecke vt ad rietkast, Þad er nu brukad og haft, fyrst til huörs eins Hiegoma, aan allra Löglegra Naudsýnia. Þar næst, huada Maal sem vpp kiemur i Sueitum, sie þad Hordomr, Frillulijfe, Blodskammer, Stuldur og annad sem meir enn miög er og hefur vered alment til þessa Dags, Þa er ecke annad ad heyra og spyria, enn fara til Syslumanna og boda Eid fyrer. Einkum þeir sem falla j stor Maal og lijflausa Giörninga, þeir hallda naudsýnia Eid, ad sueria sier til Lifs, aukande so Synd a Synd ofan, og saman safnande sier Guðs grimdar Reide vppa Reidinnar Dag Drottens Jhesu, þa Guð mun epter sijnu Orde, i liose lata þeirra vondar Giörder og þar med Ranga Eida, og Meinsære. Summa allt huad ecke verdur med Löglegum Profum og Vitnum strax bevijsad vppa nöckura, þa er þetta nu alment orded, ad sueria fyrer. Og þetta kalla þeir ad hreinsa sig og klaara af þui Verke, So aletta og lietta Glosu hafa nu Meinsæren feinged, j hia soddan Mönnum, Ogudlegum, ad þeir kalla þad hreinsan, sem er hin hrædelegasta Synd, og Suiuirdeleg Saurgan a Saalu og Lijkama. Og eg medkienne ad Veralldiegt Vallð gietur ecke þo villde, Skordur hier vid reist, so sem skyllde, Vegna þess ovanda sem yfer er komen, og þad annad ad vor Lög og Lands Riettur, er vt mata miög giördur og settur vppa Eida og Suardaga. Þar ad auk eru og adrer daglegier Munneidar, Guð hialpar Eidar, og þar vitnad er vnder Guð huört Ord, huör Hiegome. Þetta hyggia Menn Syndlaust vera, fyrst þeir sueria ecke a Bok edur med vppriettum Fingrum. Enn slikiar fara miög villt, þui allt er þetta eins fyrer Gude. Bok giörer önguan Eid, og ei hefur Guð skipad a Bok ad sueria, edur vid Bok, helldr vid sitt Nafn. Þar fyrer huör hann suer rangt huört þad er vtan Bokar edur ecke, sa er fyrer Gude Meinsæres Madur.—Og ad slikt mætte nu liosare verda og lagfærast, þa hef eg nu i annad sinn, þessar far Greinar samann teked, þeim til Aminningar og Viduörunar, sem Eidana eiga ad sueria, edr vilia sueria, ad þeir vakte sig þess helldr fyrer þessare hrædelegre Synd, sem er bæde Meinsære, so og hiner adrer Guðz Nafns Eidar og Særingar, og Munneidar.'—The words: 'þa hef eg nu i annad sinn . . . samann teked' indicate that these articles had been written before by the bishop, but an earlier printed edition is nowhere mentioned. A Danish tract with a somewhat similar title was printed in 1591 (*Bibl. Dan.* I. 288), but whether there is any connection between the two I am not in a position to say.

1597. ANTIDOTVM | Þad er | Ein Kröptug Læk- | ning  
vid þeirre hrædelegre | og skadlegre Saalar- | ennar Astriðu sem  
kall- | ast | Auruilnan. | Samsett j Latinu af Doct. | Niels  
Hemings syne, Enn | a Islensku vtlaugd | af | Gudmunde

Einars | Syne. | Anno. | 1596. *At the end* (f. [54]a): Prykt a Holum Anno : | 1597.

12°. Sigs.: A—E (the last in 6); ff. [54]. Schwabacher, two sizes; page-lines 24 (smaller type); size of page: 9.6 x 5.1 cm.; catchwords. *Contents*: T.-f., reverse blank; text (divided into six principal sections), ff. (2)a—(50)b, ending with: FINIS; So ei sie Pappirenn audur, þa eru hier settar nöckrar Greiner, teknar hia þeim heilögu Lærefedrum, hliodande vpp a sama Efne, sem Bæklingurinn (quotations from Augustinus, Hieronymus, Isidorus, Cyprianus, Gregorius, and Cæsarius), ff. (50)b—(54)a, followed by the colophon; the final page is blank.—There is a complete copy in the Icelandic Collection (*Bibl. Not.* IV. 2), and a defective one in the Copenhagen Royal Library (*Bibl. Dan.* I. 415). For the edition of 1600, see below.—This is a translation of Niels Hemmingsen's *Antidotum adversus pestem desperationis*, first published in Zerbst in Anhalt 1590, and again in Copenhagen 1595; a Danish translation by Jacob Albrechtsen was printed in Copenhagen 1593. The Icelandic translator, Guðmundur Einarsson, studied in the University of Copenhagen 1592–95; he was rector of the Hólar Cathedral School 1595–1603, and died in 1648 as minister of Staðastaður.

1597. Bænabok | Litel | Skrifud j Pysku Maale | Af | Andrea Musculo Doct : | [*Medallion portrait of Luther.*] | Anno 1559. *At the end* (f. [138]a): Prykt a Holum | j Hialltadal. | Anno. | M. D. XC. VII.

12°. Sigs.: A—M (the last in 6); ff. [138]. Schwabacher; page-lines 22; size of page: 10.3 x 5.5 cm.; catchwords; small Gothic initials; the t.-p. and all the other pages in line border, double lines at the bottom, other sides single line. *Contents*: T.-f., the reverse of which is blank; Þeim ed les, signed: Guðbrandur Thorlaks Son, f. (2)a; Registur Þeirra Bæna sem standa j þessare Bænabok, f. (2)b; text (prayers), ff. (3)a—(102)a; Kienningar og Lærdomur þeirra Heilögu og hellstu Lærefedra, vm Bæna akalled til Guds (12 questions with answers from the fathers of the church), ff. (102)a—(136)a, ending with FINIS; Ein Bæn vm goda afgöngu af þessum Heime, ff. (136)b—(137)b; Aunnur Bæn vm goda Frammför, ff. (137)b—(138)a, followed by the colophon; the final page is blank.—A complete copy in the Icelandic Collection (*Bibl. Not.* IV. 4), and in the Copenhagen Royal Library (*Bibl. Dan.* I. 312). This doubtless is the first edition of the Icelandic translation by Bp. Guðbrandur, and the 1590 edition mentioned by Bp. Finnur and others accordingly never existed. There are several later editions of this prayer-book, the second being printed in 1611. The author, Andreas Musculus (originally Meusel, 1514–1581), is now remembered chiefly as the author of numerous sermons and writings on the devil. The date 1559 on the t.-p. doubtless indicates the date of the German edition of the *Betbüchlein* which Bp. Guðbrandur used for his translation. I have not seen mentioned anywhere else an edition of that date, but Graesse (*Trésor* IV. p. 635) gives an 'gemehret und verbessert' edition of Leipzig, 1569.

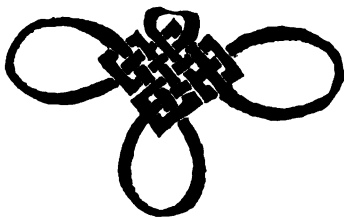


1597. CALENDRA- | RIVM | Islendskt Ríjm. So Menn |  
mættu vita huad Tíjmun | Aarsins líjdur, med þui | hier eru  
ecke aarleg | Almanach. | Med líjtellre Vtskyringu | og nöckru  
fleira sem | eier oparflegt | ad vita. | [*Vignette.*]

# CALENDRA- RIVM

Islendskt Ríjm. So Menn  
mættu vita huad Tíjmun  
Aarsins líjdur / med þui  
hier eru ecke aarleg  
Almanach.

Med líjtellre Vtskyringu  
og nöckru fleira sem  
eier oparflegt  
ad vita.



Title-page of the *Calendarium*, 1597. published together with Musculus' *Bænabók*, and printed at Hólar 1597, but it was apparently written in 1596 (see f. 19b); it was issued again together with the *Bænabók* in 1611. It was customary in those days to publish a calendar with the prayers, and it may be that the present calendar was modelled upon the one which accompanied Musculus' *Preces ex veteribus orthodoxis Doctoribus* (Leipzig, 1571), or perhaps some other of the German prayer books of the 16th century. The Cicio Janus stanzas, ff. (27)a—(28)a, are by Fiske ascribed to Janus Pannonius, the Hungarian humanist (1434–1472), and they were translated, as Arngrímur in his stanza informs us, by Ólafur Guðmundsson (1537–1608), minister of Sauðanes.—There are three copies of this calendar known; one in the Icelandic Collection (*Bibl. Not.* IV. 3) lacking f. Avi; two in the Copenhagen Royal Library, one (*Bibl. Dan.* I. 312) lacking ff.

12°. Sigs.: A—D (all in 6 except C); ff. [30]. Schwabacher; size of page: 9.7 x 5.2 cm.; catchwords; the vignette consists of a knotted ornament (see facsimile). *Contents*: T.-f., the reverse of which is blank; tables of the months, each month filling two pages, both the Latin and Icelandic names being given (Januarius, Midsuetrar Manudur, etc.), and each table being followed by an eight-line stanza, ff. (2)a—(13)a; Líjtíl Vtskyring Calendarij (in sections numbered I—XVIII, followed by some stanzas on various calendar days, and Cicio Janus, 12 four-line stanzas on each month), ff. (13)b—(28)a; at the top of f. (28)b is 'Lectori S.', an eight-line stanza by A[rngrímur] J[ónsson]; Nær Sol kiemur vpp, og geingur vnder, Nordan Lands, vijdast þar sem ecke hamla Fiöll nie Haalsar, ff. (28)b—(30)a; the final page is blank.—This calendar was probably edited by Arngrímur Jónsson. Although no date or place of printing is given, it may be taken as certain that it was

Ai—Aii, the other (*Bibl. Dan.* II. 93) complete.—This is the first printed Icelandic calendar of which a copy is known, the alleged calendars of 1534 and 1576 being doubtful.

1597. *Hinn stutte Davids Psalltare, Edur nöckur Vers samanlesen af Davids Psalltara*, etc., by Arngrímur Jónsson, is said by Bp. Finnur (III. p. 379, no. 38) to have been printed (at Hólar) in 1597; in another place (III. p. 447, no. 3) he gives the date 1598, and the title: *Psalmur i Davids Psalltara sa XCI*, etc. Hálfdr. Einarsson (p. 211) gives the date 1597, as does also Berg. Mus. 128, 4°. There is no copy of such an edition known. This compendium of the Psalter is printed with Musculus' *Bænabók* of 1611, 1653, and 1671, and in first two of these editions at the bottom of the title is given the date: Anno MDXCvij, which probably is the date of writing, not that of publication.

1597. Ein Ny | Hwss Postilla | Pad er | Gudspiöll og Pistlar  
Ared | vm kring, med stuttu Innæhalde, og lijt- | illre Orda  
Vtleggingu, fyrer Vngdom- | enn og Almuga Folk, med nöckrum  
kristelig- | um Bænum, af huöriu Gudspialle. | Saman teked og  
lesid wr Lærd- | ra Manna Bokum og | Postillum. | Af | Gud-  
brande Thorlaks | Syne. | Item nöckrar Sunnudaga Gudspialla  
Vijs- | ur, Syra Einars S. S. | Til Colossenses. 3. | Laated  
Orded Christi noglega bygg- | ia a medal ydar, j allre Visku.  
*At the end* (f. [384]a): Pryckt a Holum | Anno | — | M DXC  
VII.

8°. Sigs.: A—P, Aa—Pp; ff. [384]. Schwabacher, two sizes; page-lines 31 (smaller type) and 27 (larger type); size of page: 12 x 7 cm.; catch-words; small Gothic initials, and one large decorative Latin initial (K); lines 2, 4, 5 and 13 of the title are in red. *Contents*: T.-p., f. (1)a; Ad Lectorem (by Bp. Guðbrandur, but unsigned), f. (1)b; text (Þann fyrsta Sunnudag Jola Föstu, etc.), ff. (2)a—(384)a; Þeim ed les (a 3-line note about errata), f. (384)a, followed by an interlaced ornament, and the colophon at the bottom; the final page is blank. The pieces of verse by Einar Sigurðsson (1539–1626) referred to on the t.-p. number about 69 and are printed near the beginning of each sermon. Bp. Guðbrandur emphasizes in the preface that these sermons are for devotional exercises at home, but warns people against neglecting, on that account, the church services. The works he used in writing them he does not mention.—Complete copies in the Landsbókasafn, and in the Copenhagen Royal Library (*Bibl. Dan.* I. 469); defective copy in Upsala University Library.

1598. Fimtan | Lijkpredikaner, Ad hafa yfer | Þeim Fram-  
lidnu j christe- | legre Samkundu. Par | med meir enn | LX.  
Themata edur Greiner | wr þui gamla Testamentenu, sem | ad  
hlyda vppa sama Efne. | M. Johann. Spangenberg. | ANNO.  
M. D. XL. VIII. | Pu lætur Menæna deyia, og seiger, | Komed

aptur Mannanna syner Psa. xc. | Dyrnætur er fyrer Drottne  
Daude | hans Heilagra Psalm. cxvj. | Anno. M. D. XC. viij.  
*At the end* (f. [76]b): Prentad a Holum. | ANNO. | — |  
M. D. XC. viij.

8°. Sigs.: A—K (the last in 4); ff. [76]. Schwabacher; page-lines 27; size of page: 12 x 7 cm.; catchwords; Gothic initials of various sizes. Lines 2, 3, 6, 9, 10, and 15 on the t.-p. are in red. *Contents*: T.-f., reverse blank; Lectori Salutem, signed: Gudbrandur Thorlaks Son, f. (2)a; Formale Johannis Spangenbergi, yfer sijnar Lijkpredikaner, ff. (2)b—(4)b; text (Fyrsta—Fimtanda Lijkpredikun), ff. (5)a—(62)a, followed by an ornament; Themata Edur Maals greiner og Sententiur, sem saman eru teknar vr Bokum hins gamla Testamentis, etc., ff. (63)a—(68)b; Enn eg [G. Th. S.] hef hier vid auked, nöckrum Greinum þeim sierligustu wr þui nyia Testamentenu vnder sömu Meiningu, etc., ff. (69)a—(74)a; Registur yfer þessar fimtan Lijkpredikaner, ff. (74)b—(75)b, followed by the colophon; the final leaf is blank.—There are two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 535), one of which has the final blank leaf; the copy in the Icelandic Collection lacks f. Ki, and the blank leaf at the end (*Bibl. Not.* IV. 5); the Landsbókasafn has also a copy. As referred to above, an earlier edition of these sermons with the date of 1578 is mentioned in Icelandic sources, but there is no satisfactory evidence for the existence of it.—This is a translation by Bp. Guðbrandur of *Fünfzehn Leichprediget* by Johann Spangenberg (1484–1500), the first edition of which appeared in Wittenberg (Georg Rhaw) 1545.—The short preface by the translator runs as follows: 'Lectori Salutem. Lijkpredikaner þessar, hefur mier þott Naudsyn vt ad leggja og prenta laata ei fyrer Almugafolk, heildur ydar vegna, þier Prestar og Predikarar, so ad þier þyrftud ecki alla tijma, ad hafa hid sama, sem hier til skied hefur, Enn þo ber ydur hier med Skynseme, ad hegda ydar Predikönum, ecke ad taka huad sem fyrer verdur, heildur ad vtuelia so huörn Texta eda Thema, epter þui sem þa piker hellst hlyda vppa þann Framlidna hans Lijf og Lifnad, og Afgang, Þui ad þad hæferecke a einn veg öllum, sumer deyia Vnger, sumer Gamler, sumer Skyndeliga, sumer Langsamliga, sumer Christeliga, sumer ecke, Þar fyrer hæfer ad Lijkpredikunnen hliode þar vpps, So hun meige verda þeim sem til heyra, til Lærdoms, til Huggunar, til Aminningar, til Vidvörunar, j Drottne. Vale. Gudbrandur Thorlaks Son.' One may infer from this that the funeral sermons at that time were of a stereotyped form, the ministers possibly using Palladius' sermons in *Almenilig handbok* of 1555.

1598. FONS VITÆ | PAD ER | Lii fsins Brunnur og Vpp-  
| spretta, af huörre ed frammfliota sann- | arlegar Hugganer,  
öllum | Veykum og Sorgfullum | Samuiskum. | Johan. vj.  
Cap. | Huör hann þyster, kome sa til mijn | og drecke. [*Medal-  
lion portrait of Luther.*] | Prentad a Holum. | — | ANNO.  
M. D. XC. VIII.

8°. Sigs.: A—K (the last in 4), ff. [76]. Schwabacher; page-lines 23; size of page: 11.7 x 7 cm.; catchwords; 1 woodcut. *Contents*: T.-p., f; (1)a; a woodcut representing the crucifixion (from the *Passionall*), f. (1 b; Til Lesarans (unsigned), ff. (2)a—(3)a, followed by an ornament; text (Brunnur lijsins), ff. (3)b—(76)a, ending with: FINIS; the final page is blank. The text consists of passages from the Bible, mostly brief; f. (68)b there is a heading: 'Epter fylgia nöckur Dæme wt af Heilagre Ritningu, huörsu Naaduglega Gud hefur sijna alla Tijma huggad', but otherwise there is no division.—Two copies are in the Copenhagen Royal Library (*Bibl. Dan.* I. 97). The work is probably translated from the Danish by Bp. Guðbrandur. The earliest Danish edition with that title appeared in Wittenberg 1552, being followed by another of Copenhagen 1568, and the third of Rostock 1572 (*Bibl. Dan.* I. 96).

1598. *Passionall | Piisl og Piina | vors Herra Jesu Christi, sa- | man lesen af þeim fiorum Gudspialla | Mönnum, Med fögrum Figurum, | og Hiartnæmum Gudleg- | um Bænum. | Vngdomenum og þeim einföll | du til Gagns og Gooda. | [Vignette.] | Prentad a Holum. | — | ANNO. M. D. XC. VIII.*

8°. Sigs.: A—L (the last in 4); ff. [84]. Schwabacher, two sizes; size of page: 11.5 x 7 cm.; catchwords; very few pages are full. Lines 2, 3, 4, 8, 9, 10, 11, and 12 of the t.-p. are in red; the vignette is an interlaced ornament (bókahnútur). 52 full-page woodcuts (10 x 7 cm.). *Contents*: T.-f., the reverse of which is blank; So hefur sa æruverdige Guds Madur Doct: Martinus Luther, skrifad vm þann Passional, ff. (2)a—(3)a; text (scriptural extracts alternating with prayers) and woodcuts, ff. (4)b—(84)b, ending with FINIS. There is a section, ff. (63)b—(66)b, with the heading: 'So skrifa þeir Gömlu Lærifedur, og þeir adrer sem vandlega hafa epterleitad, og ransakad þa Atburde sem skiedu, epter það þa Herrann Christur hann var Dæmdur til Dauda', beginning: 'Doms Atkvæde Pilati finst, so laatade [!] a Latinu Maale'; this is doubtless what Bp. Finnur refers to (III. p. 379, no. 40) when he says: 'Accedit: Um dóm yfer Christo og hanns krossgaungu'. This section has also in the 1695 edition (*Schematographia sacra*) the heading 'Krossganga', etc. Espólfín (V. p. 87) under the date of 1598 mentions 'píningar historfuna, oc um krossgaungu Christs', as if these were two books. The title of the work is somewhat misleading as it contains a great deal more than the Story of the Passion, such as extracts with illustrations from the Old Testament, etc.—A complete copy is in the Landsbókasafn; the Icelandic Collection has a defective copy, lacking 15 ff. (*Bibl. Not.* VI. 1).—Definitely to identify this work with any of the numerous illustrated German editions of the Story of the Passion, is possible only through comparison of it with those editions, and I have not been in position to do so. In *Bibl. Not.* VI. 1 it is suggested that the woodcuts may be those of Virgil Solis (1514–1562 or 1567) in the edition of Nuremberg 1553, and that seems possible, although the woodcuts there are all signed, while all in the Icelandic edition are unsigned, but they might

nevertheless be reproductions of Solis' illustrations.<sup>1</sup> There are, however, several other illustrated editions which come into consideration. The text is generally ascribed to Luther (cf. Graesse, *Trésor*, IV. p. 306). In the preface Luther says: 'Mier hefur litest það Gott og Gagnlegt vera, að sa Gamle Passiöall sie upp aptur prentaður. . . Eg hef og svo auked og sett hier fleyre Historiur wr Bibliunne med nockrum Maals Greinum wr Textanum', etc. The Icelandic translation is probably by Bp. Guðbrandur.



Pilate washing his hands; from the *Passiöall*, 1598.

1598. Sönn og einföld | Vnderrietting vm það Halei- | ta  
Sacramentum Hollds og Blods | vors Herra Jesu Christi. |  
Skrifud j fyrstu af Iohanne Gallo | Doctore Heilagrar Ritningar.  
| Item, Biuijsingar þeirra | Hellstu Kiennefedra, a vorum Dög-

<sup>1</sup> Cf. E. v. Ubisch, *Virgil Solis und seine biblischen Illustrationen für den Holzschnitt*, Leipzig 1889, pp. 33-38. Graesse (*Trésor*, IV. 306) gives the date of this edition 1552. Ubisch mentions 50 woodcuts in this edition. An edition of Nürnberg 1562 has 62 woodcuts (pp. 40-42).

| um, Ad j Kuöldmaaltijd Drottins | veitist og giefest Herrans Christi sann- | arligt Holld og Blod. | Enn nu vtlögd a Norrænu Fromum | Mönnum a Islande til Gagns og Goda | Ieremiæ 32 Cap. | Eg er Gud alls Hollds, skylldie mier | vera nöckur Hlutur omöguligur? | ANNO. M. D. XC IIX. *At the end* (f. [104]a): Pretad a Holum | ANNO. M. D. XC. IIX.

8°. Sigs.: A—N; ff. [104]. Schwabacher; page-lines 27; size of page: 11.5 x 7 cm.; catchwords. Lines 1, 2, 7, 8, 12, 13, and 17 of the t.-p. are in red. *Contents*: T.-p., f. (1)a; a woodcut representing the coat-of-arms of Iceland (the same as in *Psalma Bok* of 1589), f. (1)b; Þeim ed les oskar Gudbrandur Thorlaks Son Goods af Gude, ff. (2)a—(4)a, followed by an ornament (bókahnútur); text, ff. (4)b—(56)b, followed by an ornament; Grunduöllur og Biuijsingar þeirra hellstu Lærefedra, a vorum Dögum, huar med þeir beuijsa, ad j Kuöldmaaltijd Drottins veitist og giefest Herrans Christi sannarligt Holld og Blod (the authorities being: Lutherus; Georgius til Anholt; Doct. Pomeranus; Brentino; Ph. Melanchton; Doct. Tilem. Helusius; Doct. Paul. Eberus; Joh. Friderich, Joh. Vilhelm, Joh. Fordirich, Brædur, Hertogar i Saxen; Sa hae Schole til Leipzig og Vittenberg; D. Selneccerus; Mathesius), ff. (57)a—(101)b, ending with an ornament and FINIS; Af þui ad hier er opt gieted j þessum Bæklinge Villu og Ranga Lærdoms þeirra Sacramentista, þa skal hier setia, til synis, þeirra nöckur eigenleg Ord, og Meiningar j stuttu Maale (quotations from: Carolostadius; Zuinglius; Ecolampadius; Johann Lascho; Victorinus; Caluinus; Beza; Schueinkfeldt; Petrus Martyr; Albrecht Hardenberg, Domprestur til Bremen), ff. (102)a—(104)a; Þetta hefur yfer siedst j prýckungunne, f. (104)a, followed by the colophon; the final page is blank. The translation is by Bp. Guðbrandur, and he has added all the matter after f. (57)a.—Copies in the Landsbókasafn, and the Copenhagen Royal Library (*Bibl. Dan.* I. 460).—Johannes Gallus (*d.* 1587), was a German theologian and preacher; the German title of his book is *Erklärung vom dem hochwür-digen Sacrament des wahren Leibs und Bluts Christi samt Erklärung eillicher nothwendigen Fragen*.

1598. Speigell | þess Synduga | PAD ER | Siö godar Idranar predikan- | er, vm þessa Heims Eymd Sorg og | Neyd, Og huörnenn sa Synduge skule | sier aptur snua til Guds sijns, og | verda Saaluholpen. | Skrifad j fyrstu af Jeronymo | Sauanarola [!], og sijdan vtlagdar bæde j | Pysku og Dönsku : Enn a Islen- | sku vtlagdar | AF | Gudmunde Einars Syne. Anno. 1597. | 2. Corinth. 5. | Vier hliotum aller ad openberast | framme fyrer Domstole Christs, vppa þad | ad huer einn ödlest a sijnum Lijkama, ep- | ter þui sem hann hefur adhafst, sie þad | gott eda jllt. *At the end* (f. [64]a): Pryckt a Holum, | — | ANNO. M. D. XC. VIII.

8°. Sigs.: A—H; ff. [64]. Schwabacher, two sizes, the larger size used for the scriptural text of each sermon; page-lines 27 (smaller type); size of page: 12 x 7 cm.; catchwords; 3-line Gothic initials. Lines 2, 4, 5, 9, 10, 13, and 15 of the t.-p. are in red. *Contents*: T.-p., f. (1)a; Tii. Lesarans, signed: Gudbrandur Thorlaks Son, ff. (1)b-(2)b, followed by a tail-piece; text (Fyrsta—Siöunda predikun), ff. (3)a—(61)b; Nöckrar Greiner hlíð-ande vppa þessar Predikaner (scriptural passages; Diuus Basilius in Psalm: xl. viij; S. Bernhardus), ff. (62)a—(63)b, followed by a tail-piece; Þessar siö Predikaner eru so settar (table of contents), f. (64)a, with the colophon at the bottom; the final page is blank.—There are three complete copies in the Landsbókasafn; the Icelandic Collection has a defective copy (*Bibl. Not.* VI. 2).—I have not been able to find any separate edition of these sermons in Latin or Italian; they probably represent a selection from the sermons of Girolamo Savonarola (1452–98), made by Michael Lindener (1520–ca. 1561) and translated by him from the Latin into German under the title *Siben schöner tröstlicher Predig.*, etc., Wittenberg 1560; the 2d ed. of Nuremberg 1567, and the following editions are under the title: *Des Sünderes Spiegel. Siben schöner trostpredig.*, etc. They were translated into Danish by Mikel Ibsøn Skaaning and printed in Copenhagen 1582, under the title: *En Synderis Speyel. Siu sköne Penitentzis Predickener*, etc., the 2d edition appearing in 1587 (*Bibl. Dan.* I. 527). It is doubtless from one of these Danish editions that the Icelandic translation was made. If we may believe the Danish title, the sermons were delivered in 1498, and in such case must be among Savonarola's last sermons, as he was executed in May of that year. For fuller information about this work, see *Bibl. Not.* VI. 2.—Besides these sermons Savonarola's exposition of Psalm. LI (*Miserere mei Deus*), written during his imprisonment, was translated into Icelandic verse in 1672 by Guðmundur Ólafsson (1652–94); I have seen a privately owned MS. of that version. This was one of the most popular of Savonarola's works, and would naturally appeal to the Lutherans, since Luther himself had written a preface to a Latin edition of it which was printed in Wittenberg 1523<sup>1</sup>.

1599. BIBLIA LAICORVM | Pad er | Leikmanna Bib- | lia, sa gyllene Catechismus | þess dyrdlega Guds Mans D. Mar- | tini Lutheri, Lofligrar minningar, sam | settur og aukenn med stuttum einföldum | Spurningum og Andsuörum, Fyrer | Vngmenne og einfallt al- | muga Folk: | [*Medallion portrait of Luther.*] | ANNO. M. D. XC. IX. *At the end* (f. [124]a): Pryckt a Holum, 21. Dag Februarij. | — | ANNO. M. D. XC. IX.

8°. Sigs.: A—Q (the last in 4); ff. [124]. Schwabacher, three sizes; size of page: 12 x 7 cm.; catchwords; ornaments (bókahnútar). 1 large (10.2 x 7 cm.) and 26 smaller (6.1 x 5.5 cm.) woodcuts in text. Lines 1, 3,

<sup>1</sup>See M. Luther's *Werke. Krit. Gesamtausg.* XII. Bd. Weimar 1891, pp. 245–248.



Woodcuts from *Biblia Laicorum*, 1599, illustrating the third and sixth commandments.

in the preface : ' Þa læt eg nu j Nafne Drottins þennann Catechismi Bækling prentast a vort Modurmaal, vtlagdan ur Saxuersku Maale, og j önduerdu skrifadan af halærdum Manne sem heiter Johannes Aumannus, Superintendens til Syling j Lande Saxon.' The original German edition was printed in Magdeburg 1597 under the title : *Je Lenger Je Lieber Je Reicher, das ist: der*

4, 11 of the t.-p. are in red. *Contents* : T.-f., on the reverse a large woodcut ; Aullum Kien-nemönnnum og Guds Ord Pienö-rum i Hola Stigte, signed and dated at the end : Skrifad a Holum I. Dag Januarij hins nyia Aars 1599. Gudbrandur Thorlaks Son, ff. (2)a—(4)b ; text (section I-LXVIII), ff. (5)a—(124)a ; ending with FINIS, ornament, and the colophon ; the final page is blank. Bp. Finnur (III. p. 379, no. 43) when he says ' Accedit Appendix de Sacra Cæna & exorcismo' (cf. Espólin, V. p. 90 : ' þar bak við um qvöldmáltíðina og særing-una'), must refer to the fifth section (Fimta Höfudgrein Catechismi. Af Sacramente Alltaris), ff. (99)b—(115)b, and ' Stuttleg Vnderuijsun vm þau Christelegu Gudfjedgen, og þann Exorcismvs sem tíjdkast hia Skijrnar embættenu. Þessu er hier auked við þa fiordu Höfudgrein hins Heilaga Catechismi,' ff. (97)a—(99)b ; but it is hardly correct to refer to the first of these as an appendix.—An excellent copy in the Icelandic Collection (*Bibl. Not.* VI. 3) ; defective copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 261) ; two imperfect copies in the Landsbókasafn. Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 236, no. 2264).—Bp. Guðbrandur, who translated the work into Icelandic, gives the author's name



*herrliche, schöne und Guldene Kleine Catechismus des hocherleuchten theuren Mans Gottes Dr. Martini Lutheri . . . in mehr Kurtze, einfeltige Frage und Antwort für die Kinderlein und einfeltige Leyen gefasset*<sup>1</sup>. The woodcuts in the Icelandic edition, representing biblical subjects, are clearly all of German origin (see figures, p.61).

1599. A new edition of the manual for ministers (Dominicale), printed (at Hólar) 1599, is recorded by Bp. Finnur (III. p. 378, no. 13), and by Hálfð. Einarsson (p. 212). Berg. Mus. 128, 4° also mentions it, and says that it contained as appendix: 'Gudspialls Vijsur og Dómadags teikn'. No copy is now known of an edition of that date.—In *Bibl. Harb.* (II. p. 235, no. 2256) is entered an edition of *Gudspiöll og Pistlar* without date, called 'edit. antiq.' and placed before the edition of 1617. The fate of that copy is unknown, and it can not therefore be determined which edition it represented. The oldest edition now extant with the title of *Gudspiöll og Pistlar*, is that of Hólar 1617.

1599. Lijfs Wegur. | Pad er. | Ein Christeleg | og sönn  
Vnderuijsan, Huad sa | Madur skule vita, trua, og gö- | ra sem  
ödlast vill eilijfa Saaluhialp: | Skrifad af Doct. Niels | Hemings  
syne Anno 1570. | Enn a Islensku vtlögd af | Gudbrande  
Thorlaks Syne. | Og nu ad nyiu prentud a Holum. | — | ANNO.  
M. D. XC. IX. | [*Vignette.*]

8°. Sigs.: A—V (the last in 7); ff. [159]. Schwabacher; page-lines 27; size of page: 12 x 7 cm.; catchwords; the preface has a running title; a few Gothic initials. Lines 3, 4, 8, 9, 13 on the t.-p. are in red; the vignette is a renaissance ornament. *Contents*: T.-p., f. (1)a; *Formaale* | *Til Lesarans* (running title), ff. (1)b—(8)b; the author's dedicatory letter to Björn Kaas, ff. (9)a—(21)b; text, ff. (22)a—(159)b, ending with *FINIS*, followed by an ornament (*bókahnútur*). Bp. Guðbrandur's preface is the same as the dedicatory epistle to Gunnar Gíslason of the 1st edition (1576, see above), only that the latter's name and the paragraph at the end which was directly addressed to him are left out here.—A copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 184), lacking f. Bi. Upsala University Library also has a copy.

1599. SOLILOQVIA DE PASSIO- | NE IESV CHRISTI.  
| Pad er. | Eintal Salar- | ennar vid sialfa sig, Huörsu ad | huör  
christen Madur hann a Daglega | Bæn og Andvarpan til Guds,  
ad trac- | tera og Huggleida þa allra Haleitustu Pijnu og | Dauda  
vors Herra Jesu Christi og þar | af taka agiætar Kienningar og  
og heilnæ- | mar Hugganer, til þess ad lifa, | gudlega og deylia  
Christ- | elega. | Saman teken vr Gudlegre | Ritningu og Scriptis

<sup>1</sup> See M. Luther's *Werke. Krit. Gesamtausg.* XXX. Bd. 1. Abt. Weimar 1910, p. 769.

þeirra Gömlu | Lærefedra, Enn wr Pyskunne vtlögd | Af  
Arngrime Jons Syne. | ANNO. 1593. *At the end* (f. 196a):  
Prentad a Holum. | ANNO. | M. D. XC. IX.

8°. Sigs.: A—Pp, Aa (the last in 4); ff. 1—196. Schwabacher; page-lines 23; size of page: 11.5 x 7 cm.; catchwords; running titles; Gothic initials (three sizes) and a few Latin; 17 woodcuts, almost full-page. Lines 4, 5, 14, 15, 16, and 19 on the t.-p. are in red. *Contents*: T.-p., f. 1a; Gudhræddum og Erlegum Kuennmans Personum þeim Systurum baadum, Halldoru og Christinu, Gudbrands Dætrum, Mijnum Kiærum Systurum j Drottne, Oska eg Naadar og Fridar, dedicatory letter dated and signed: Skrifad a Mel i Midfirde 8. dag. Feb. Anno 1599. Arngrimur Jonsson, ff. 2b—5b; text (divided into chap. i—xxi), ff. 6a—194a, ending with FINIS; Errata, f. 194b; Ein Þackargiörd fyrer Herrans Jesu Christi Pijnnu, ff. 195a—196a, followed by the colophon; the final page is blank.—Copy in the Landsbókasafn, complete but t.-p. slightly frayed; defective copy in the Copenhagen Royal Library (*Bibl. Dan.* I. 457); two copies in Upsala University Library.—Bp. Finnur (III. p. 379, no. 22) and Espólin (V. p. 74) have mistaken the date on the t.-p. for the date of the earliest edition; it is the date of translation, the present edition being the first one, as can be seen from the date of the dedicatory letter to Bp. Guðbrandur's daughters, as well as other references therein ('Eg hefe fyrer nöckrum Aarum þessare Bok snued a vort Modurmaal'). The author's name is also given there: 'sa aagiæte Þion j Vijngarde Drottens, er Martinus Möllerus nefnest', being Martin Moller, or Möller (1547–1606), the German preacher and hymnologist. The translator admits that he has been 'liber interpres', and that he has omitted the German preface.—This work was for a long time one of the most popular devotional books in Iceland and went through many editions.

1600. ENCHIRIDION. | EDVR | Hand Bok | Par june ad  
þær hellstu sierleg- | ustu Christelegs Lærdoms Höfudgrei- | ner  
verda vt af Guds Orde einfalldle- | ga, stuttlega, gagnlega, og  
med | godum Rökum vtskyrdar. | AF | D. Dauide Chytreo. | D.  
Martino Chemnitio. | A Islendsku vtlögd Kiennedomenum sier-  
| deilis til Gagns og Gooda. Prentad a Holum | 25. Dag  
Nouemb. | ANNO. 1600.

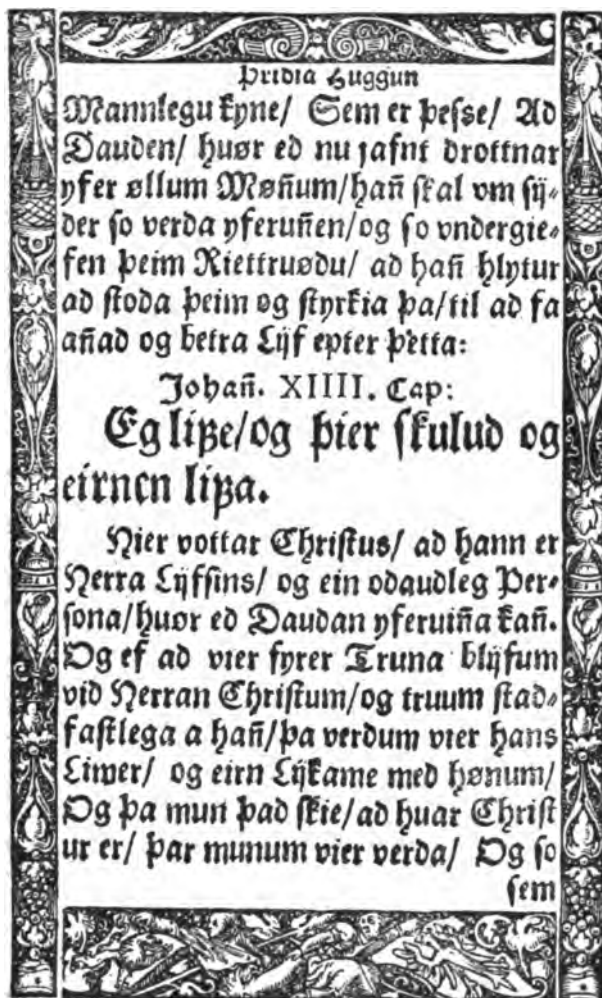
8°. Sigs.: ɔ·c, A—P, Aa—Qq (the last in 4); ff. [8] + 316. Schwabacher, two sizes; page-lines 26 (smaller type); size of page: 12 x 7 cm.; running titles; catchwords; Gothic initials; ornaments. Lines 3, 4, 5, 9, 12, 13, and 16 on the t.-p. are in red. *Contents*: T.-p., f. (1)a; the coat-of-arms of Iceland (the same as in the *Psalma Bok* of 1589), f. (1)b; Aullum Fromum Guds Ords Þienörum, mijnum Medbrædrum, og Samuerks Mönnum j Drottne, dated and signed at the end: Skrifad a Holum 25. Dag Nouembris, Anno. 1600. Gudbrandur Thorlaks Son, ff. (2)a—(8)b; text (*Summa Christelegs Lærdoms*; *Fyrsta—Sextanda Höfudgrein*), ff. 1a—316a, ending with FINIS, followed by Errata, which finish the page; the final page

is blank.—Complete copy in the Icelandic Collection. Two copies in the Copenhagen Royal Library, one of which is imperfect (*Bibl. Dan.* I. 185); complete copies in the British Museum (*Cat.*, col. 2, Hálfðán Einarsson's copy) and in the Landsbókasafn.—In his preface Bp. Guðbrandur, the translator, says: '... þá hef eg nu j Nafne Drottins, a vort Modurmaal vtlagt bæde Enchiridion Doct. Martini Chemnicij so og lijka Höfudgreinar Christelegs Lærdoms, Doct. Davidis Chytrei, þeirra Hellstu Lærefedra a vorum Dögum, og laated a Prent vt ganga, til Gagns og Gooda lijtt lærdum Kiennemönnum. . . Og hef eg pui þessa baada Authores j pennan Bækling sett til samans, ad þeir höndla og Tractera baader allar þessar Lærdoms Greiner, þo med sijnum hætte tale hier vm huör þeirra, og það hafe annar sem ecke hefur annar, So ad af þessare Collatione, þegar Madur athugar beggia Meining, og ber huörn Authorem saman vid annann, j sierhuörre Grein, mætte sa ed les, til meira Skilnings og Vnderstödu þessa Lærdoms leiddur verda.' According to this the book is a compilation from David Chyträus' (1531-1600) *Catechesis*, which was first printed in Wittenberg 1555, and Martin Chemnitius' (1522-86) *Enchiridion*.

1600. Huggunar | Bæklingur. | Par jnne margar agiætar | Maalsgreiner Heilagrar Ritningar | saman teknar eru j eitt, med | stuttu huggunarsamlegre | Vtleggingu. | A Islensku snuen af mier | Gudbrande Thorlaks Syne. | Himenn og Jörd skulu forgan | ga, enn mijn Ord forganga ecke, | Luc. xxj. Cap. | ANNO. M. DC. At the end (f. 244a): Pryckt a Holum j Hialltadal | þann 9 Dag Aprilis | ANNO. M. DC.

8°. Sigs.: A—P, Aa—Gg (the last in 4); ff. 244. Schwabacher, two sizes; page-lines 20 (smaller type); size of page: 13 x 8 cm.; catchwords; running titles; a few ornaments and Gothic initials; the pages are in a made-up renaissance border of eight different kinds. Lines 3, 4, 8, 9, 10, and 13 on the t.-p. in red. *Contents*: T.-p., f. 1a; Innehald þessa Bæklings, f. 1b; Fromum og Gudhræddum Lesara, signed: Gudbrandur Thorlaks son, ff. 2a—3b, followed by an ornament; Agiætre Heygborennu Frw og fyrstjnu, Elisabet j margreifinnu til Brandenburg, til Steitin, Pommern, Cassuben og Venden et ct. Burggreifinnu til Nurmberg, og Fyrstjnu til Rugen, minne naadugre Frw och Förstjnnu, dated 1566, and signed by M. Thomas Steiber, Predikare til Schwoback, ff. 4a—8b; text: Fyrste Partur Bæklingsins, ff. 9a—79a, Annar Partur þessa Bæklings, ff. 79b—203b, ending FINIS; Registrur, f. 204 ab. Then follows a new edition of N. Hemmingsen's *Antidotum* with a t.-p. as follows (f. 205a):

ANTIDOTVM. | Það er ad | skilia | Heilsulif og | Lækning, vid þeirre hrædelig | re og skadsamligre Sazlarennar | Astrijdu sem kallast | Öruilnan, edur | Auruænting. | Samsett j Latinu af Doct. | Niels Hemings Syne, Enn a | Islensku vtlagt | af Gudmunde Einars | Syne. | Nu ad nyiu prentud. | Anno. 1600.

Page from the *Huggunar Bæklingur*, 1600.

Til Lesarans, ff. 205b–206b ; text, ff. 207a–244a, ending with FINIS, followed by an ornament and the colophon ; the final page is blank. This book is one of the best specimens from the Hólar press during the sixteenth century. The 1st edition of *Antidotum* is of 1597 (see above). The date or title of the original edition of Thomas Steiber's work I have not been able to find.—There are complete copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 433), and in the Landsbókasafn ; the Icelandic Collection has a very defective copy (*Bibl. Not.* IV. 6). Bp. Harboe owned a copy (*Bibl. Harb.* II. p. 239, no. 2311).

1600. PASSIO | Pad er. | Historian Pij- | nunnar og Daudans vors | Frelsara Jesu Christi. | Sundur skipt I þrettan Pre- | dikaner. | Vtlögd a Islendsku af Gudmun- | de Einar's Syne | Esaie liij. | Sannlega bar hann vorn Siukdom, og | vorum Hrygdum hlod hann vppa sig. Hann | er særdur fyrer vorar misgiörder, og fyrer | vorra Synda saker er hann lemstradur. | Pryckt a Holum | — | ANNO. M. DC.

8°. Sigs.: A–V (the last in 4); ff. 156. Schwabacher, two sizes ; page-lines 30 (smaller type) ; size of page : 12 x 7 cm. ; running titles ; catchwords ; Gothic initials, and ornaments ; 12 woodcuts (nearly full-page, except one). *Contents* : T.–f., the reverse is blank ; Til Lesarans, signed : Gudbrandur Thorlaks Son, ff. 2a–5b ; text (Fyrsta—Þrettanda Predikun), ff. 6a–153b, ending with FINIS, followed by an ornament (bókahnútur) ; Þeim ed les, ff. 154a–155b, followed by an ornament ; Nöckrar Greiner Ritningar vm Pijnu og Davda Jesu Christi, 155b–156a, ending with : Enden ; the final page is blank.—Two copies in the Copenhagen Royal Library (*Bibl. Dan.* I. 510) ; a copy with Hálfðán Einarsson's autograph in British Museum (*Cat.*, col. 3) ; imperfect copy in the Landsbókasafn.—These sermons on the Passion by Martin Luther appeared first in his *Hauszpostill* of Nuremberg 1545 (also separately printed in Erfurt 1546), edited by Veit Dietrich ; there are, of course, many later editions of it, and editions by others<sup>1</sup>. What particular edition of Dietrich's the translator followed is not known.

In his preface Bp. Guðbrandur says : 'Marger af Prestönun hafa jduglega pad klagad, ad þeir giæte ecke predikad Passiuna fyrer þeirra Tilheyrendum, þuiad þeir feinge ecke þær Bækur huar af þeir kunne Predikaner ad taka, og fyrer Folked framm ad setia. Enn Gud giæfe þetta sie ecke Vidbaarur (eg pore ecke ad seigia Hræsne). Menn leita stundum þess sem þeir hirda ecke ad finna. Nu so ad eingen þurfe þessu hier epter vid ad beria, þa hef eg laated vtleggia þessar Passiu Predikaner wr Hwspostillu Doct. Martini Lutheri, huört heildur þær eru sialfs Lutheri, ellegar Viti Theodori, laatum vier eins gilda, Vier gietum þar ecke ad sinne wr greitt.' He admits that 'I þessum Vtleggingum þa hef eg j sumum Predikonum vndan teked hier

<sup>1</sup>See M. Luther's *Werke. Krit. Gesamtausg.* LII. Bd. Weimar 1915, pp. xxix–xxxv, 734–827.

og hvar þad sem ecke hlyder so vppa vorn Landskap, og þad Mönnum hier i Lande er okunnugt, þui þad þienar hier hia einföldum Almuga lijted til Lærdoms.' The sermons, he says, are primarily for the ministers and the preachers; he gives a scathing criticism of some of the ministers: 'Enn soddan Predikaner verða Menn at setia frammi med hugarlaatlægri tillockan við Almugan, og með röksemd og Skynsemi, ecke so sem sumer Prestar (eg vil ecke seigia Drussar) giört hafa, Ad annad huört hnyta þeir saman tueimur Predikonum j eina, ellegar þeir sioda heillre Passiu Predikun ofan a Gudspjallsins Vtlegging, þikiast þar með forkunnar vel og j sijnu Embætte standa, ef þeir giöra sem leingstar Predikaner, huad þo so fer, ad huörke vita þeir sialfer huad þeir seigia, enn sijdur Almugen, og so giöra þeir þetta langt og leidinlegt, ad Menn fa Olyst og leida til Guds Ords, læra og eckert nie gieta lært þar af. Vid slijku vakte fromer Prestar sig,' etc.—The postscriptum (Þeim ed les) is probably also by Bp. Guðbrandur, though it may be a translation. It contains some explanations, especially regarding some harsh expressions about the pope, and the justification of them. Furthermore it mentions the obstacles which the devil puts in the way of God's word; three of them are mentioned in particular: The Peasants' War of 1525, the Anabaptists, and the Sacramentarians. All this, we are told, is explained 'vegna þeirra Fafrodu og Einföldu'.

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#### ADDENDA.

1579. In *Bibl. Harb.* II. p. 235, among books in 8°, under no. 2271, is the following entry: '*Catechismus*. Holum 1579. deest.' No catechism of that date is mentioned anywhere else, and the Harboe copy evidently was lost already at the time of the sale of the library. Nothing is known as to the character of this catechism, whether it was an edition of Luther's smaller catechism (that of 1594), or of the Palladius catechism which was printed in 1576, or it was some other catechism.

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There has been above (p. 20) referred to an undated illustrated edition of Luther's smaller catechism, which by a mistake has been entered in *Bibl. Dan.* (I. 260) as the catechism of Hólar 1576. There are copies of this catechism in the Landsbókasafn, in the Copenhagen Royal Library, and in Upsala University Library. Because of the uncertainty of its date, and as it may possibly be of the sixteenth century, I include here a description of it:

CATECHIS- | MVS. | Edur. | Ehristelegur [!] Lærdomur,  
 | Fyrer einfallda Presta og Pre- | dikara, Hwsbændur og Vng-  
 | menne. | D. Mart. Luth. | [*Vignette.*] | Psalmo xxxiiij. |  
 Komed hingad Börn, heyred mier, | Eg vil kienna yður Otta  
 Drottins.

8°. Sigs.: A-C; ff. [24]. Schwabacher; size of page: 13 x 7 cm. The vignette is a floral, interlaced ornament. 23 woodcuts in text. No place or date, but the book is without doubt printed in the Hólar press. *Contents*: T.-p., f. (1)a; Þetta eru Tiu Laga-Bodord Gudz, ff. (1)b—(6)b; Þessar Greiner heyra til Bodordönnum, edur Guds Logmaale, ff. (6)b—(8)b, followed by an ornament; Truarjatningen. Sem huör Kiennefader og Hwsbonde, skal kienna sijnum Börnum og Vndergiefðu Folke, ff. (8)b—(11)a; Trunne edur Credo, Heyra Þessar Greiner til, ff. (11)a—(12)b; Drottenleg Bæn. Sem huör Kiennefader og Hwsbonde skal kienna, etc., ff. (12)a—(16)b; Þessar Greiner heyra til Drottenlegre Bæn, ff. (16)b—(17)a; Sacramentum Heilagrar Skjrnar, Sem huör Kiennefader og Hwsbonde skal kienna, etc., ff. (17)a—(19)a; Vm Sacramentum Alltaris, Spurningar, ff. (19)a—(20)b; Signingen a Kuöld og Morna, ff. (20)b—(21)b; Benedicite, Edur hinn fyrre Bordpsalmur, followed by Benedicite, edur hinn seirne Bordpsalmur, ff. (21)b—(22)a; Nær Mann vill skriptast, þa skal, etc., f. (22)ab; Forma Absolutionis, f. (22)b, followed by an ornament; Hvstablan. Þad er. Nöckrar Sententiur og Greiner, þær ed hlyða vppa allra Handa Stietter, og Emmbætte, Huar af eirn og sierhuör ma sier Aminning taka, til ad vakta sitt Kall og Embætte, ff. (23)a—(24)b, ending with: Ender Catechismi, followed by an ornament.—All the woodcuts in this catechism are identical with those of the *Biblia Laicorum*, and as they doubtless originally belonged in that work, it may be concluded that this catechismus can not be printed before 1599, that date being the *terminus a quo* for its printing, but it is more difficult to decide the *terminum ad quem*. The text throws some light on the question. The contents of the catechism differ somewhat from those of the 1594 catechism; the articles following the commendments, the creed and the Lord's prayer (Þessar greiner heyra til, etc.) are not to be found in the 1594 edition; but on the other hand all the matter following the 'Hustablan' in that edition is omitted in this undated edition; and there are some small differences in the confessionals. The Icelandic sources mention three editions of the smaller catechism following next upon the 1594 one, viz. 1617 (Bp. Finnur and Hálfð. Einarsson), 1634 (Hálfð. Einarsson), and 1647 (Bp. Finnur and Hálfð. Einarsson). Of the first two (i. e. 1617, 1634) no copy is known. But in the Landsbókasafn as well as in the Copenhagen University Library (*Bibl. Dan.* I. 261) there are copies of the 1647 edition. The contents of that edition agree with the present one, only that there at the end are added Habermann's prayers. It is therefore possible that this undated edition is either that of 1617 or 1634, preferably the former. A closer examination of all the seventeenth century editions of this catechism may possibly bring light on the subject.

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—“ I give and bequeath to the said Cornell University. . . the sum of Five Thousand (5000) Dollars, to have and to hold for ever, in trust, nevertheless, to receive the income thereof, and to use and expend the said income for the purposes of the publication of an annual volume relating to Iceland and the said Icelandic Collection in the library of the said University.”

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ANNALIUM IN ISLANDIA FARRAGO  
AND  
DE MIRABILIBUS ISLANDIAE  
BY GÍSLI ODDSSON  
EDITED BY  
HALLDÓR HERMANNSSON

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1917

# ANNALIUM IN ISLANDIA FARRAGO

AND

## DE MIRABILIBUS ISLANDIAE

BY

GÍSLI ODDSSON

BISHOP OF SKÁLHOLT

EDITED WITH AN INTRODUCTION AND NOTES

BY

HALLDOR HERMANNSSON

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## **ISLANDICA. Vol. X.**

### **CORRIGENDA AND ERRATA.**

Page 4, line 7,	<i>for</i> plurrima <i>read</i> plurima
— 4, — 19,	<i>for</i> puntantur <i>read</i> putantur
— 16, — 18,	<i>for</i> fulgitam <i>read</i> fulgidam
— 20, — 12,	<i>for</i> Eodam <i>read</i> Eodem
— 23, — 10,	<i>for</i> mœsoribus <i>read</i> mœroribus
— 24, — 25,	<i>for</i> eripissæ [MS.] <i>read</i> eripuisse
— 24, — 36,	<i>for</i> Splendabat <i>read</i> Splendebat
— 25, — 9,	<i>for</i> Domini <i>read</i> Domine
— 26, — 6,	<i>for</i> latiqve <i>read</i> lateqve
— 26, — 11,	<i>for</i> abruit <i>read</i> obruit
— 26, — 18,	<i>for</i> lactardæ [MS.] <i>read</i> lactandæ
— 29, — 46,	<i>for</i> convertus <i>read</i> conversus
— 30, — 8,	<i>for</i> devovantes <i>read</i> devoventes
— 33, — 38,	<i>for</i> se <i>read</i> si
— 34, — 12,	<i>for</i> autumerit <i>read</i> autumarit
— 37, — 10,	<i>for</i> maritis sitis <i>read</i> mari dissitis
— 37, — 34,	<i>for</i> denissimam <i>read</i> densissimam
— 38, — 12,	<i>for</i> adderam <i>read</i> adderem
— 39, — 16,	<i>for</i> fede <i>read</i> fide
— 40, — 21,	<i>for</i> Pescatores <i>read</i> Piscatores
— 40, — 27,	<i>for</i> portentorum <i>read</i> portentorum
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— 42, — 17,	<i>for</i> mammos <i>read</i> mammas
— 42, — 20,	<i>for</i> poterent <i>read</i> poterant
— 45, — 13,	<i>for</i> exqui- <i>read</i> exqvishi-
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— 50, — 14,	<i>for</i> arrupto <i>read</i> arrepto
— 51, — 23,	<i>for</i> sortuntur <i>read</i> sortiuntur
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## INTRODUCTION.

Gísli Oddsson was born in Skálholt in 1593, as the second son of Bishop Oddur Einarsson and his wife Helga Jónsdóttir, a great-granddaughter of Bishop Jón Arason of Hólar. Gísli began his education at the Skálholt Cathedral School; on Oct. 8, 1613, he was matriculated as a student in the University of Copenhagen,<sup>1</sup> where he remained only two years or so,<sup>2</sup> since we find him in the autumn of 1616 minister of the Skálholt Cathedral. In 1621 he became rector of the Cathedral School, and in the following year minister of Stafholt. The next year he was appointed minister of Holt undir Eyjafjöllum, a living which he held until 1631. Bishop Oddur died Dec. 28, 1630, his death being followed on Feb. 12, 1631, by that of Gísli Hákonarson, the lawman of the Southern and Eastern Quarters. Thus the two highest offices, ecclesiastical and secular, in that part of the country were vacant at the same time. The family of the late bishop put his two sons forward as candidates for these positions—Árni Oddsson for lawman, and Gísli Oddsson for bishop. But the relatives of the late lawman and their adherents opposed the candidacy of the bishop's sons, having candidates of their own. After a close contest the two brothers were finally elected at the Althing, June 29, 1631,<sup>3</sup> whereupon Gísli immediately repaired to Denmark in order to obtain royal confirmation of his election. After some hesitation, due, as it seems, to the efforts of the opposing party, the king appointed Gísli bishop of the Skálholt diocese. He was ordained by Bishop Hans Resen on Maunday-Thursday, 1632, and in the spring of the same year he returned to his see. His episcopate was, however, of short duration, as he died at Thingvellir, during a meeting of the Althing, on July 1, 1638.<sup>4</sup> He had married in 1622 Guðrún Björnsdóttir of Munkapverá; she died eleven years later (1633).<sup>5</sup>

<sup>1</sup> S. Birket Smith, *Kjöbenhavns Universitets Matrikel*, I, p. 12. He had been admitted to the Collegium Regium (Regensen) on July 3, 1613; see H. F. Rördam, *Historiske Samlinger og Studier*, III, 1898, p. 370.

<sup>2</sup> "Vitnisburð fær hann hjá Óla Vorm 7. Apr. 1615 (Rostgaard 121. Pol.)" says Jón Þorkelsson, in *Ísl. ártíðaskrár*, 1893-95, p. 187.

<sup>3</sup> See Jón Þorkelsson, *Ísl. ártíðaskrár*, 1893-95, p. 218.

<sup>4</sup> For the biography of Bishop Gísli, see Jón Halldórsson, *Biskupa sögur* I, 1903-10, pp. 209-221; Finnur Jónsson, *Hist. eccles. Ísl.* III, 1775, pp. 180, 594-602; *Biskupa sögur*, II, 1878, p. 664; *Tímarit hins Ísl. Bókmennta-fél.* XIV, 1893, pp. 52-53; Þorv. Thoroddsen, *Landfræðissaga Íslands*, II, 1898, pp. 108-111.

<sup>5</sup> From a letter of Dr. Ole Worm (*Epistolæ*, II, p. 596) to Bishop Gísli it would look as if the latter had contemplated remarriage with a second

Bishop Gísli entered upon his episcopal duties with a determination to correct many abuses in his diocese, and to bring about reforms in various ways. This is evident from his three interesting circular letters, addressed to the clergy and the secular authorities,<sup>1</sup> which throw light upon the religious and social conditions of the time. But he probably did not accomplish much, partly, doubtless, because of his short tenure of office; besides, although a severe critic of existing abuses, he was in his personality hardly a typical reformer. He appears to have been a genial, conscientious, and unpretentious man—one, as his enemies charged, rather given to drink. He enjoyed no little popularity, and he was famed for his enormous physical strength. The people were grateful to him for having brought about the repeal of the tax law of 1631. This obnoxious measure, one of many which, during the period of trade monopoly, caused the financial ruin of Iceland, fixed exorbitant prices on all imported merchandise, while the prices on native products were lowered; thus it was much more unfavorable to the Icelandic people than the tax law of 1619. The Althing protested against the law, and petitioned the king to repeal it; but the governor-general, who was a Dane, refused to support the petition, or even to present it to the king. After he was elected bishop, Gísli took it upon himself to plead the cause of his countrymen before the king. In this he was successful; the law of 1631 was repealed, and that of 1619 remained in force. Here he rendered a great service to the country.

Bishop Oddur Einarsson was an austere man, with a reputation for great learning, especially in astronomy and mathematics, having studied for some time under the famous Tycho Brahe. A good linguist, he is said to have made many translations into

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cousin, for which union a royal dispensation was necessary. Worm negotiated the matter with the chancellor and the primate of Denmark, who seem to have been reluctant to grant it. Who the lady was I do not know, as the matter is not mentioned in any of Gísli's letters which have been preserved. About that time the bishop's younger brother contracted a similar marriage (cf. Jón Halldórsson, *Skólameistarasögur*, p. 76), but the reference in Worm's letter seems to point to the bishop himself as applicant for the dispensation.

<sup>1</sup>The letters to the secular officials, dated 1636, are printed in *Hist. eccles. Isl.* III, pp. 144-163; the letter to the clergy, of July 6, 1632, *ibid.*, pp. 595-597.

Icelandic.<sup>1</sup> Moreover, he was a close student of the history and ancient records of his own country, and doubtless wrote something in this field. A man of studious habits, who devoted all his leisure to reading and writing, he brought together in Skálholt a considerable collection of books and manuscripts, and employed several scribes as copyists; unfortunately in 1630 the see was visited by a disastrous fire, which destroyed practically the whole library including the bishop's own literary productions.<sup>2</sup> Bishop Gísli inherited his father's love of learning, although he declares himself not to be competent in his father's favorite subject, the mathematical sciences. He seems to have had a good knowledge of Icelandic history and traditions. It has recently been shown by Dr. Kr. Kaalund that Bishop Gísli left an unfinished translation of Arngrímur Jónsson's *Crymogæa*. The translator shows an ability to elucidate and discuss various passages in the original.<sup>3</sup> It was, however, upon his knowledge of natural science that Bishop Gísli's reputation for learning particularly rested among his contemporaries. The writings included in this volume are the only evidence we possess of his knowledge in that province, and I shall return to it below. He is said, moreover, to have been well versed in jurisprudence, and especially in ecclesiastical laws<sup>4</sup>; and a good preacher he evidently was, if popular tradition may be trusted.<sup>5</sup> He seems also

<sup>1</sup> Of his translations, some were printed, such as *Passio* (Hólar, 1620), Habermann's Prayer book (1621, etc.) and the Church Ordinance of 1607 (Hólar, 1635). The translation of Heinrich Bünting's *Itinerarium Sacre Scripturæ* is preserved in manuscript (1Bf., Rvd., 36-37, 4<sup>to</sup>).

<sup>2</sup> There is no account to be found of Bishop Oddur's own library, but two lists of the library belonging to the see in 1604 and 1612 are printed in *Árbók hins íslenska Fornleifafélags*, 1886, pp. 62-67.

<sup>3</sup> See Dr. Kaalund's article on the *Crymogæa*, in *Arkiv för nordisk filologi*, XXIII, 1907, pp. 222 ff. The MS. is in Ny Kgl. Saml. 1281 fol.

<sup>4</sup> In 1633 he translated into Icelandic the Ordinance of 1629 (manuscript in the Copenhagen University Library, Steph. 58, St. Erichsens Saml. 5)s Hálfdán Einarsson says that Bishop Gísli "scripsisse dicitur de Actionibus conjectura tantum nitentibus" (*Sciagraphia*, p. 194); but this work is now lost.

<sup>5</sup> In his *Specimen Islandiæ non barbaræ* (Jón Sig. Hðrsafn, 333, 4<sup>to</sup>, pp. 228-229) Jón Thorchillius says, among other things about Bishop Gísli: "cujus etsi nulla habemus scripta, constanti nihilominus fama celebratur hic antistes ut juris ecclesiastici valde peritus nec non orator egregius, vel ipso hoc adfirmante Christiano Qvarto, Serenissimo Daniæ Norvegiciæque Rege, quo præsentē concionem habuit Danice an Germanice [others say in Latin] muneris episcopalis candidatus Hafniæ 1631. Quale nec specimen eruditionis et eloquentiæ ediderunt, neque elogium reportarunt huiusque



to have tried his hand at verse ; very little, however, of his poetry remains.<sup>1</sup>

The two writings printed in this volume exist in manuscript in the Bodleian Library, Oxford ; the first in MSS. Bor. 50-51, 4<sup>to</sup> ; the second in MS. Bor. 84, 4<sup>to</sup>.<sup>2</sup> Although now separate, these manuscripts have a continuous pagination (203 pp.), which doubtless does not originate with the author, but is the work of one of the former owners of the manuscript. The entire manuscript was brought to Copenhagen, it would seem, shortly before or after the author's death, or about the middle of the century<sup>3</sup> ; for P. Resen made use of it in his work on Iceland. Aside from this its history is unknown until Eggers mentions it in his description of Iceland in 1786. It was at that time in the possession of Grímur Thorkelin, the archivist, and according to Eggers' statement it then had 263 pp., pp. 204-262 being occupied by "Ein Verzeichniss isländischer Stammwörter nach

simile aut idem exambientes munus quocunqve alias e nostratibus ad hoc obtinendum impetrandumqve Regi se exhibuere Hafniam delati (nam Thorlacum Sculonem idem ferisse gratis dicitur). Proinde mihi multo celebrior evasisse videtur Giselo Oddinus unica illa, sed tanto auditore, tanto censori probata adeo oratione, quam pluribus alii scriptis eruditione fere nulla, etsi ingenio et industria qualicunqve, conatuqve et animo non malo elaboratis."

<sup>1</sup> The only poem from his pen now known is to be found in Ny Kgl. Saml. 139b, 4<sup>to</sup> (cf. Jón Þorkelsson, *Om Digtingen paa Isl. i det 15. og 16. Aarh.*, 1888, p. 448).

<sup>2</sup> Finnur Magnússon has provided this with a title-page : "De mirabilibus Islandiæ (sive Historiæ naturalis insulæ dictæ Tentamen)," etc.

<sup>3</sup> It is probably to the *Annalium farrago* that Bishop Gísli refers in a letter to Worm, dated "in via visitationis, prope Akureyre in plaga septentrionali, 8 Augusti, Anno 1637." He writes as follows : "Cum navigio Grindvicense schedulam incultam ad dignitatem vestram transmissi, ratus fore, ut tempus subsequens permetteret, plura ac meliora vobis dare ; sed eventus ostendit, quam adeo sim arctatus curis, negotijs, et molestijs varijs. Nihil enim potui, præter hæc pauca et levia, Annalium patriæ, quæ quavis, propter styli humilitatem, non sint lectu digna ; tamen, propter rerum, tam varietatem, quam veritatem, spero non omnino contemnenda. Eadem autem, ut V. D. meo Nomine, humiliter offerat Magnifico Dn. Cancellario, cum excusatione satis validâ, non minus de mea ruditate, quam gravissimis occupationibus." According to this, the Annals were sent to Copenhagen before the *De mirabilibus*. The "transmissa scripta" were received by Worm, but on account of the pestilence he delayed the delivery of them to the chancellor (cf. letter of May 10, 1638, *Epistolæ* II, p. 597). It is likely that the bishop in 1637 sent only the longer recension (A), while he kept the other. This latter, I presume, was found after his death among his papers, and probably was sent, together with the *De mirabilibus*, to Copenhagen, either to Worm or Friis, preferably to the former and there the whole manuscript was united. It is doubtful whether it ever came into the possession of the chancellor, as he died on Oct. 1, 1639.

dem Alphabet."<sup>1</sup> This portion is unknown to me, and I take it that it was not from the pen of Bishop Gísli, but had been added to the manuscript, or bound with it, by one of its successive owners, and was probably removed by Finnur Magnússon, who acquired the manuscript after Thorkelin's death.<sup>2</sup> Separated under three numbers, as described above, the present manuscript was included in the collection of Icelandic manuscripts which Finnur Magnússon shortly after 1830 sold to the Bodleian Library. He styles it in the printed catalogue<sup>3</sup> the author's autograph manuscript; but this is not quite correct, since it is in three or four different handwritings, the author's hand being distinguishable only in the subscription at the end of the one recension of the Annals, and in a portion and in a few corrections of the other recension. But if not actually in part written by the author himself, it was without doubt copied under his direction and supervision, and thus constitutes an original manuscript. No other manuscripts of the two writings are known to exist.

There are two recensions of the *Annalium farrago*. MS. Bor. 50 (A) has the fullest text, the entries being arranged in strictly chronological order,<sup>4</sup> while in MS. Bor. 51 (B) many items are omitted, the chronological arrangement is not observed throughout, and the title is lacking. Both contain the postscript, and bear the same date at the end.<sup>5</sup> The relation between the two is not perfectly clear; it is a question whether, as Gustav Storm thinks, on the authority of Chr. Collin (who examined the manuscript for him), B represents a clean copy of certain portions of A,<sup>6</sup> or, as Jón Porkelsson thinks, B is merely a rough draft.<sup>7</sup> The first opinion is supported by the fact that in B the

<sup>1</sup>C. U. D. Eggers, *Physikalische u. statistische Beschreibung von Island*, I. Theils 1. Abt., 1786, pp. 372-374.

<sup>2</sup>Possibly this is the same as MS. Bor. 70, 4<sup>to</sup>, which in the catalogue is called: "Íslenzk málnefni (Nomina sermonis Islandici)."

<sup>3</sup>*Catalogus criticus et historico-literarius codicum CLIII. manuscriptorum borealium præcipue Islandicæ originis, qui nunc in Bibliotheca Bodleiana adservantur, auctore (qui et libros ipsos colligerat) Finno Magnæo*. Oxonii, 1832. 4<sup>to</sup>. See pp. 18-19, 31.

<sup>4</sup>Some items are entered according to the date of the source.

<sup>5</sup>The subscription in A is clearly in the author's own handwriting.

<sup>6</sup>"Om Bishop Gísle Oddassöns Annaler," in *Arkiv för nordisk filologi*, VI, 1889, pp. 351-357.

<sup>7</sup>"Die Annalen des Bischof Gísli Oddasson in Skálholt von 1637," in *Zeitschrift des Vereins für Volkskunde* I, 1891, pp. 164-171.

phrasing is often clearer, and in a few cases better ; some entries are fuller, others briefer, and some entirely omitted ; and the handwriting seems to be more careful. The second opinion is primarily based upon the confusion of the chronological arrangement and the omissions in B. And this is probably the correct view ; B is the original draft, the conclusion and the subscription, however, having been added to it from A. The edition printed below is based upon A, variants being given only where there is a difference of some consequence between the two. The items which occur in both are in this edition marked with an asterisk.

In the author's mind the two works supplement one another ; both deal with what he calls " mirabilia Islandiæ," the *Annalium farrago* giving a historical record of natural and preternatural occurrences in Iceland, the *De mirabilibus* being a general description of the country, its animate and inanimate nature. For the general history of the country the former is of but slight importance, since ordinary events as a rule are not recorded, but principally occurrences of an extraordinary character, such as floods, volcanic eruptions, pestilences, disasters on land and sea, apparitions of various kinds, the spontaneous ringing of bells, comets, the appearance of monsters in rivers and lakes, monstrous births, ghost stories, and the like. Because of this it has been styled, not without reason, the first collection of Icelandic folklore. It contains a few genuine folk-tales complete,<sup>1</sup> and others in embryo.<sup>2</sup> For the author, most of it represented records of

<sup>1</sup>In *Huld* VI, 1898, pp. 37-51, Dr. Jón Þorkelsson has published in an Icelandic translation some of the tales from the *Annals* (cf. also p. 28 below), and three chapters from the *De mirabilibus*.

<sup>2</sup>Such, for instance, is the story about the Skíðastaðir farm (1547). Björn Jónsson á Skarðsá (*Annálar*, 1774, p. 69) mentions the event, which he dates in 1545. According to him 14 men were killed by the landslide, and no trace of them was found except the right hand of the farmer whose name was Sæmundur ; it was therefore interpreted by the people, that this hand was to have Christian burial, because with it Sæmundur had so often given alms to the poor. Yet this is contrary to the farmer's character as it appears in our story ; nor does Björn know anything of the shepherd. But upon the tradition as told by Bishop Gísli is based the folk-tale printed in Jón Arnason's *Íslenzkar þjóðsögur*, II, pp. 42-44. In this last form, however, no mention is made of the shepherd, while a maid-servant is saved through the interference of a raven, an incident borrowed from other tales ; cf. the story of the girl at Gullberastaðir (*Ísl. þjóðsögur* I, pp. 617-618), and the story of Herjólfur and Vilborg (*ibid.*, II, p. 81). The incident of the hand is attached to another tale in which a farmer of Bjarnastaðir in Vatnsdalur, called Sæmundur, is mentioned as having been killed by a landslide in 1720 (cf. " Draugurinn Kinni," *ibid.*, I, p. 342).

natural history, although his principle of selection is not very clear. The earlier items (1106-1402) are of no consequence; they have been copied, as Storm has shown, from earlier sources, such as the so-called *Oddaverja-annáll*<sup>1</sup> and Lyskander's *Den grönlandske Cronica*.<sup>2</sup> The rest is compiled from contemporary sources which are now lost, chiefly from private letters written by various people to Bishop Oddur and the author himself. Some events are described from the author's own observation. He says in the postscript that he only included things he considered true or probable, and supported by good authority. It would be interesting if we knew some of the material he rejected as untrustworthy, so as to find the criterion he applied in his selections. But his was a superstitious age. One can at all events gather from this work what were the principal news-items of the day, so that in this respect also the compilation is of value. Important is the information given about the various plagues that devastated the country, especially those of 1492 (1494) and 1636, and concerning volcanic eruptions, such as that of Hekla in 1636, and others; but the author's chronology is not always to be trusted. Interesting likewise is the story of the ordeal of the bier (1598), not elsewhere mentioned so far as I know, but the authority for it unfortunately is not given.<sup>3</sup>

<sup>1</sup>Dr. Jón Þorkelsson (*Arkiv f. nord. filol.* VI, pp. 295-296) has suggested that the *Oddaverja-annáll* was written by Vigfús Jónsson. In any case these annals were in the possession of his son, Ormur Vigfússon (d. 1675), who was steward of the Skálholt episcopal seat at the time when Bishop Brynjólfur Sveinsson received it from the heirs of Bishop Gísli. But Bishop Gísli doubtless knew Ormur many years before, as the latter was brother-in-law of Gísli Arnason, whom Bishop Gísli succeeded as minister of Holt undir Eyjafjöllum in 1623. Bishop Gísli must have borrowed the manuscript from Ormur. For these annals, see *Íslandske Annaler indtil 1578*, ed. by Gustav Storm (Christiania, 1888), pp. xxxviii-lxvi, 427-491.

<sup>2</sup>Claus Christoffersen Lyskander (1558—ca. 1624), a credulous and untrustworthy writer, published his metrical chronicle, *Den grönlandske Cronica*, in Copenhagen, 1608. Among the sources of his chronicle were the annals (*Gottskálks annálar*) written by Gottskálk Jónsson (1524-93), minister of Glaumbær, which were edited by Storm in *Isl. Annaler*, pp. 297-378. See also Storm's "Om Kilderne til Lyskander's Grönlandske Chronica" in *Aarbøger for nordisk Oldkyndighed og Historie*, 1888, pp. 197-218.

<sup>3</sup>As the event is said to have occurred in Dalasýsla (Fellsströnd) which at that time was held by Jón Magnússon, who corresponded with Bishop Oddur (cf. pp. 12, 28), it is possible that the former is the authority for the story. The belief in similar ordeal is shown in the tale "Upp koma svik um síðir," *Ísl. þjóðsögur*, I, pp. 232-33.

The account of the suicide (1611) is illuminating on the popular attitude at that time toward such acts. The selection of the items included in the annals was doubtless the work of Bishop Gísli himself, but the Latin translation was principally made by Ketill Jörundsson,<sup>1</sup> a friend and confidant of the bishop and his family, whom the bishop, shortly before his death, ordained as minister to Hvammur, this being the last ordination he performed.

The *Annalium farrago* was finished on July 24, 1637; the *De mirabilibus* was begun on April 18, of the following year, and finished on May 1, 1638, only two months before the author's death. The work was thus written in about two weeks. But the author had long been planning some such work, as is evident from his letter to Dr. Ole Worm, dated July 31, 1635. In this letter Bishop Gísli writes: "Sperabam aliquando, mihi hoc otii relictum iri, inter occupationes plurimas, ut pauca qvædam annotarem, in gratiam Magnif. Dni Cancellarii,<sup>2</sup> de Lapidibus et Herbis et qvibusdam aliis mirandis hujus Insulæ, qvæ doctissimus Arngrimus sicco pede fere transiit, fortean qvia non ipse totam Insulam perlustravit, sicut ego nunc aliquoties maximam partem. Sed iste fœtus futurus est mihi fere elephantinus. Si autem qvicqvam concepi, non quidem, propter sterilitatem ingenii mei, luce dignum patiar tamen aliquando, Deo adjuvante, ut sub tanti Viri auspiciis pateat."<sup>3</sup> To this Worm replied in his letter of May 6, 1636: "Gratum fuit Cancellario Naturalia

<sup>1</sup> Ketill Jörundsson (b. 1603, d. 1670) graduated from the Skálholt Cathedral School in 1620, and was under-teacher (heyrari) there until 1622; in that year he matriculated as a student in the University of Copenhagen, but he returned to Iceland in the following year, and there resumed his former position as teacher—which he held until 1638. He was minister of Hvammur in Dalasýsla from 1638 to 1667. In 1631-32, he accompanied Bishop Gísli on his trip to Copenhagen. He is known as an industrious copyist of manuscripts, as the author of various genealogical writings, and as the translator of Hadrianus Junius' (1511-75) *Nomenclator omnium rerum propria nomina variis linguis indicans*. Ketill's grandson was Árni Magnússon, the founder of the Arna-Magnæan Collection.

<sup>2</sup> Christian Friis til Kragerup (1581-1639) was Royal Chancellor from 1616 until his death. He was known for his interest in science and literature, and especially in history; the writers of the day found a friend and protector in him.

<sup>3</sup> *Olai Wormii Epistolæ*, II, p. 595. He goes on to say that the reappearance of the Hvítá serpent in the same year had caused him to think of writing about these things. He asserts that on this occasion he himself saw the serpent, but it is strange that he did not put it on record in the *Annalium farrago*, with the other appearances of the monster.

Patriæ conscribendi et colligendi institutum, quod ut urgerem apud te, serio jussit, qvð brevi ejus specimen haberet ; addidit, concepta jam, posse deinde ulterius expoliri, temporum lapsu."<sup>1</sup> In a letter of Aug. 25, 1636, to Chancellor Friis, Bishop Gísli writes : "Och det som Jegh haffuer loffuedt Min Strenghe Herr Cantzeler een gangh de qvibusdam mirabilibus in hac Patria nostra, det er icke ennd nu ferdigt, ennd dog adt det er paa Weyen. Wilde vor Herre spare migh liiff och sundhed thill, neqve enim tantum est in re quantum in opere, der som Jegh skall sandhed sige."<sup>2</sup> From all this it is clear that the work was in preparation for some time before it was written down in the form we know.

On account of the isolation of Iceland, and its remoteness from other countries, it was to be expected that in the early days many strange and weird tales would circulate abroad about the country and its inhabitants. Some of its natural phenomena, as the volcanoes, the hot springs, and the polar ice, aroused much curiosity among the peoples of foreign lands. Traces of these antique stories sometimes haunt the pages of comparatively recent books on Iceland ; once they have gained a wide circulation, tales of that kind often possess a great tenacity of life, and frequently the more of it, the more absurd they are. Gories

<sup>1</sup> *Olai Wormii Epistolæ*, II, p. 596.—Bishop Finnur knew these letters, but was in doubt whether Bishop Gísli had ever written the work he contemplated (*Hist. eccles. Isl.* III, 601-602).

<sup>2</sup> The letter is in AM. 267, fol. The bishop writes furthermore as follows : "Der nest giffuer Jeg E. Str. W. Thill kiennde adt der er Intedt synderligt for nöden, som Jeg acter adt skriffue denne gangh, efterdj adt Welb. Pros Munndt bliffuer her i Lanndett, och kand wdj egen Person adt erfare alle leeligheder, baade wdj geistlige och werdzlige sager, som der ere forhanden. Och haabes thill nest Gudz hielp, adt Hans Welb. hielper Ossz noget thill rette, efter Nödtörfftighedt. Wor Herre styre och Regere det altsammenn, efter Hans Miskundelige och Naadigste vilgie. Jeg haffuer opsögt de beste och elldste Annaler, som Jeg kannnd finde her i landett, er de rette det veed Jeg icke, och fornemmer ligevell adt der er nogen feyl wdj, efttersom Jeg haffuer ahntegnedt ad Lineam, och det kannnd Jeg icke bedre, och icke heller faaer Jeg Stunder thill adt skriffue det wd paa danske, eller Latine, som det sig burde. Det beder Jeg E. Str. adt holde mig thill gode. Welb. Pros Mundt er sielf mit vidne, om Jegh haffuer icke noget adt bestille wdjdette kald alltiidt. . . . Om Hekla och hendis vnder udj dette aar haffuer Jeg medt it ord skriffuedt thill min kiereste præceptorem Dn. D. Casparum [*i. e.* Jesper R. Brochmand]. Huiss Jeg kand ydermere och saa och saa [!] wdj denn sagh ehfrare och befinde, skall gierne skriffuiz ret som sanndhed er." Concerning these Annals, cf. Bishop Gísli's letter to Worm of Aug. 20, 1636 (*Epistolæ* II, pp. 596-597).

Peerse and Dithmar Blefken pretended to give first-hand information about Iceland, asserting that they had visited its shores, and traveled in the country. Accordingly, other writers quoted them as trustworthy authorities. Blefken's book especially had a wide circulation, and was translated into many other languages; it has probably spread more misinformation about Iceland than any other single book. Needless to say, the Icelanders felt indignant at such misleading and derogatory publications, and wished them to be refuted. A staunch defender soon appeared in the learned Arngrímur Jónsson, who, besides three descriptive and historical works on his native land, wrote two pamphlets in refutation of Blefken and David Fabricius.<sup>1</sup> In his *Brevis commentarius de Islandia* (1593) Arngrímur dealt with the physical geography of Iceland, the inhabitants, and their mode of living, but the book was written throughout in a controversial style.<sup>2</sup> His two later works (*Crymogæa*, 1609, and *Specimen Islandiæ historicum*, 1643) were devoted to the history and historical geography of the country. There is reason to believe that Bishop Oddur Einarsson early planned to write a description of Iceland, or something of that kind,<sup>3</sup> and he actually carried the plan out, at least to some extent; but as the work is now lost, we cannot precisely tell what were its character and contents. Bishop Gísli styles it *Ávρορχεδίασμα*, and gives a short quotation from it.<sup>4</sup> It is also known from P. Resen's *Islandiæ nova descriptio*, Resen having used it, together with many other works.<sup>5</sup> I am inclined to think that it was not a finished work,

<sup>1</sup>For an account of these and other writings on Iceland during the sixteenth and the seventeenth centuries, see Þorv. Thoroddsen, *Landfræðissaga Íslands* I, 1892, pp. 146 ff., in the German edition by Gebhardt, *Geschichte der isländ. Geographie* I, 1897, pp. 135ff.

<sup>2</sup>See *Islandica* IX, pp. 43-44.

<sup>3</sup>Prior to Arngrímur Jónsson, Oddur Einarsson was deemed the most capable person to refute the mistaken assertions of foreign writers about Iceland. This may be gathered from the letter Bishop Guðbrandur of Hólar wrote to the clergy of the Skálholt diocese, recommending the election of Oddur for bishop. He intimates that Oddur, in view of his great learning, will be able "lastskriptum svar að gefa, sem út eru geingnar um vort föðurland og ganga kunna" (Jón Halldórsson, *Biskupa sögur* I, p. 164).

<sup>4</sup>See below p. 32.

<sup>5</sup>This description by Resen has never been published. It is found in manuscript, Ny Kgl. Saml. 1087 and 1088, 4<sup>to</sup>, cf. Thoroddsen, *Landfræðisaga Ísl.* II, pp. 183-192.

but only notes or disconnected chapters on various topics related to the geography of Iceland. Accordingly, no one thus far had attempted a connected description of the natural phenomena of Iceland, and it was precisely this task that Bishop Gísli undertook when he wrote *De mirabilibus*. The want of such a work was felt at the time by Icelanders and foreigners alike, and Bishop Gísli had many qualifications for producing it. He was interested in natural science, had doubtless read a great deal of it, and possibly had devoted some time to the study of it while in the University. From personal observation he knew the country better than most of his contemporaries; as a youth he had traveled with his father on the latter's tours of inspection through the diocese; and after he had become bishop himself, the visitation of the various parishes was one of his episcopal duties.<sup>1</sup> Further, he had at least traveled over parts of the Hólar diocese, his father-in-law being one of the leading men in that section of the country.

The author begins *De mirabilibus* by describing the geographical position of Iceland; but he frankly confesses his inability to determine it through his own calculations; instead, he appeals to other authorities, quoting Hans Nansen and Peter Apianus, as well as his father, Bishop Oddur. It is strange, however, that he does not mention Bishop Guðbrandur of Hólar, who was the first to succeed in determining with tolerable accuracy the geographical position of Iceland, and who up to this time had made the best map of the country.<sup>2</sup> The next chapter deals with the polar ice and the things connected with it. Then follows a description of meteors and other aerial phenomena, to which, in the scientific opinion of the time, earthquakes and volcanic eruptions were related. The author then treats of monsters and serpents in lakes, rivers, and the ocean, dwelling upon them at some length, after which he passes on to the description of whales and fishes, including among the latter molluscs and echinoderms. Five chapters are devoted to birds,

<sup>1</sup> His "Vísitafubók" (1632-37) is in the Arna-Magnæan Collection (AM. 248, 4<sup>to</sup>), together with his letter-books (AM. 244-247, 4<sup>to</sup>).

<sup>2</sup> This map was published under A. S. Vedel's name (Andreas Velleius) about 1585 in two slightly different forms, in Ortelius' *Theatrum orbis terrarum*, and in Mercator's *Atlas*. Bishop Guðbrandur calculated the latitude of Hólar in Hjaltadalur to be 65° 44'.



and considerable space is given to a discussion of their seasonal migrations; two chapters deal with insects, and two with domestic and wild animals. This is followed by a brief survey of the principal geographical names of the country, including those of fjords, islands, rivers, and mountains. Separate chapters discuss Vestmanneyjar and Grímsey, the two principal islands. Next come chapters on the vegetable kingdom, on the geology of the country, and on metals, stones, and springs of various kinds. A chapter on caves suggests another on giants, or trolls, and fairies, the former being generally supposed to live in caverns and similar places. The last five chapters treat of the inhabitants of Iceland and their mode of living, occupations, and accomplishments; here mention is made of some prominent men of the time. The author concludes with a chapter on Icelandic women and their activities.

In reading through this first natural history of Iceland, one finds the ear-marks of the century in which it was written; yet it compares not unfavorably with similar works of the same age. The seventeenth century was one of the most superstitious periods in the history of Iceland; it was the age of the witchcraft trials, when the belief in all kinds of supernatural or preternatural things, monsters, omens, and the like, was at its height. One would therefore expect to find the author sharing and expressing the views of his contemporaries; yet it is gratifying to note how comparatively sound in many ways his opinions are. The story of the activities of alleged sorcerers he in one place dismisses with a sneer; of course, this does not prove that he did not believe in witchcraft, but he was probably more sceptical about it than many other educated men of his time.<sup>1</sup> We could better judge of his attitude toward the

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<sup>1</sup> Bishop Finnur Jónsson (*Hist. eccles. Isl.* III, p. 601) says that Bishop Gísli saved Illugi Jónsson, a clergyman prosecuted for witchcraft, from punishment (ca. 1633), and adds: "Qvod eo magis mirandum, qvod Gíslaus, acris alias prævaricationum censor, in runarum et characterum magicorum usum multum invehatur in epistola quadam ad celeb. Olauum Wormium adhuc inedita." The letter Bishop Finnur refers to is not known to me; it could hardly be that of July 28, 1634, in which Bishop Gísli writes as follows: "De Runibus nostratium nihil mihi suppetit, qvod ad vestram dignitatem sit referendum, propterea qvod vel penè expirarit per Dei gratiam et propter verbum Dei ejusmodi malitia, aut propterea qvod ipsi sibi conscij jam dudum sepelierint hujus facultatis magistri ipsa etiam monumenta, nescio qva arte saxis inculpta, adeo ut qvæ ante quín-

superstitions of the age, were we familiar with all the material from which he selected his *Annalium farrago*; for that work, perhaps, would make clear his distinction between what he considered credible and what incredible. In the *De mirabilibus* he frequently declares that he deems the popular stories and beliefs which he mentions to be idle talk, or at best uncertain, and in places he even apologizes for referring to them—sometimes he reserves judgment until further proofs are forthcoming. His whole treatment of the subject must be judged from the standpoint of the scientists of his time. Natural science was then a strange mixture of knowledge, tradition, and superstition; systematic divisions were lacking or imperfect, and the value of observation and experience had not been fully established as against tradition, popular or literary. Like most scientists of his times Bishop Gísli vacillates in this respect, yet he usually seeks for natural causes in explanation of the phenomena, instead of assuming occult or mysterious influences at work behind them. That he believed in the existence of monsters of various kinds within the animal kingdom is not to be wondered at; the leading scientists of the time did the same, and treated such creatures with all seriousness in their books.<sup>1</sup> Indeed the belief in such things outlived the seventeenth century, and may not be entirely extinct even in our times, at least among certain

quennium hisce oculis vidi, nihil nunc repperiam, præcipue in hac Diœcesi, ubi per singularem gratiam Dei sonat verbum Dei purum et sincerum, quantumvide mihi constat, neque tolerantur ejusmodi signorum observatores, nisi magistratus politicus cum aliquibus conniveat, quod tamen non fiet, me sciente et volente" (AM. 267 fol.). In a letter of July 31, 1635, Bishop Gísli again writes to Worm: "Superstitiones magicæ, laus Deo, ferme exularunt a patria nostra, aut minimum evacuatae sunt, quantum quidem ego intelligo, et mihi sperare fas est" (*Epistolæ* II, pp. 594-595).—In his circular letter of April 26, 1636, to the secular authorities, he refers to the matter as follows: "Munu nú enn öngver hrósa sier af ránum oc fiölkyngi? Gustuk være það valdsmönnum ad hafa ei slíka í mestum hávegum, oc leita ecke hælis nie ráda til þeirra, heldur spyriast fyrir þeim, rannsaka þá oc refsa þeim, hvar þeir kunna ad finnast," etc. In 1637 he was a member of the court which confirmed the sentence of exile upon Jón Guðmundsson for witchcraft, adding, however, a hint to the king to pardon the defendant. This may have been suggested by Bishop Gísli. In any case, Bishop Gísli showed himself friendly towards Guðmundur, Jón's son, whom he employed as secretary after Guðmundur had been unfrocked (cf. Mr. Ólason's introduction to Jón Guðmundsson's *Fjölmður*, pp. 22-23).

<sup>1</sup>So did, for instance, Thomas Bartholin (1616-80), the famous Danish scientist. In his works he treats of sea-serpents, mermaids, and the like (cf. P. Hansen, *Illustr. dansk Literatur Hist.* I, 1902, p. 408; N. M. Petersen, *Bidrag til den danske Literaturs Hist.* III, 1855-56, pp. 262ff.).

classes of the population.<sup>1</sup> The author had made various observations on the geological structure of the country, and with his partial knowledge he tries to find an explanation of them. The current belief of the time, that gold was to be found in Iceland, he refutes by declaring the mineral popularly taken for that precious metal to be pyrites. As to preternatural beings in human form he apparently shares to a certain degree the popular belief; seemingly he has no great faith in the existence of giants or trolls—he at least takes it for certain that they were extinct, but elves or fairies he treats as if they still existed, although he acknowledges the difficulty of ascertaining the accuracy of some of the stories told concerning them, suspecting, here as elsewhere, the tricks and deceptions of the devil.

Altogether the *De mirabilibus* is an interesting work, and one could wish that the author had expressed himself at greater length on the topics he treats of. As it is, it presents the outlook of an educated man of the seventeenth century on the nature surrounding him; and it is pleasant to observe the author's love of the subject. His patriotism and his pride in the nation are everywhere evident—yet he does not wish to seem “*vanam gloriam patriæ venditare*.” The work stands out as the best of its kind written in Iceland during the seventeenth century. Compared with the similar works of Jón Guðmundsson and Jón Daðason, we see that it represents as critical a treatment as one could expect in that age. Being written in Latin, it naturally appealed to educated readers, whereas the two authors just mentioned wrote in the vernacular, and represent a more popular view of things, while they draw also upon kindred publications of foreign writers.<sup>2</sup> Now all these works are of importance for the study of Icelandic folk-lore.

<sup>1</sup> For monsters and fabulous animals in salt and fresh waters, especially in Iceland, see Benedikt Gröndal's “*Sjóviti og sjóskrímsl*,” in *Tímarit hins Íslenszka Bókmentafélags* XIV, 1893, pp. 98-135, and Ólafur Davíðsson's “*slenzkar kynjaverur í sjó og vötnum*,” *ibid.* XXI, 1900, pp. 159-188; XII, 1901, pp. 127-176; XXIII, 1902, pp. 28-47. See also the latter's “The folk-lore of Icelandic fishes,” in *The Scottish Review*, Vol. XXXVI, 1900, pp. 312-332.

<sup>2</sup> Jón Guðmundsson, often called “the learned” (1574—ca. 1650), wrote *Um Íslands adskiljanlegar náttúrur* and *Tidsfordríf*. Jón Daðason (ca. 1606-76) wrote near the middle of the sixteenth century his *Gandreid*. None of these works have been published, but they circulated widely in manuscript. I know them only from the summary given in Þ. Thoroddsen, *Landfræðissaga* Ísl. I, pp. 73-100.—Jón Guðmundsson, a peculiar character, gifted but uneducated, became the archpriest of the occult sciences of his time. His autobiographical poem *Fjölmoður* has recently been edited by Mr. Páll E. Ólason (Reykjavík, 1916).

The *Annalium farrago* and *De mirabilibus* are here printed from a rotograph copy of the Bodleian manuscript. The orthography of the manuscript has been followed where it was consistently carried through, only a few manifest errors being corrected. The manuscript use of *y* for *i*, or *i* for *y*, and also that of *æ* and *œ* for *e*, or vice versa, as well as other peculiarities, have been observed. The Icelandic words are given as written in the original, except that an accent has been put over vowels in many cases where it was lacking; but *aa* and *ij* are reproduced wherever they occur. The punctuation, on the other hand, for the greater part is the work of the editor.

Like many of the prominent Icelanders of the earlier half of the sixteenth century Bishop Gísli corresponded with Dr. Ole Worm, the Danish archæologist and physician.<sup>1</sup> He must have made Worm's acquaintance while a student in the University. In *Olai Wormii et ad eum doctorum virorum Epistolæ* (Havnæ, 1751, tom. II, pp. 594-597) extracts of two letters from the bishop to Worm, and three letters from Worm to the bishop, are printed. Besides, there are in the Arna-Magænan Collection (AM. 267 fol.) five letters from the bishop to Worm.<sup>2</sup> I have made use of all these letters, so far as they are of any importance. Worm was particularly anxious to secure information from his correspondent concerning runes, but, as has been shown above, the bishop was unable to render him any service of consequence. However, he did send him copies of certain old annals,<sup>3</sup> and Worm in return sent the bishop some of his own publications.<sup>4</sup> To Bishop Gísli, as to many others, Worm was a noble and trusty friend.

<sup>1</sup>For Worm see my essay on him in *Ársrit hins íslenska Fræðafélags í Kaupmannahöfn*, 1917, pp. 42-64, and P. Thoroddsen, *Landfræðissaga Ísl.* II, pp. 162-172.

<sup>2</sup>These letters have the following dates: Aug. 7, 1632; Aug. 8, 1632; July 28, 1634; June 13, 1637; and Aug. 8, 1637. Only the signature is in the bishop's handwriting. Some of the letters which passed between them must have been lost.

<sup>3</sup>Cf. AM. 1f<sup>2</sup> fol., and AM. 414, 41<sup>o</sup>.

<sup>4</sup>Bishop Gísli also sent him natural objects from Iceland, and a chess-board with chess-men ("Jeg sennder eder ett shachtaffil med Christoffer Bremmer paa det i kannd acte, huad ingenium Islandorum valet." Aug. 8, 1637).



ANNALIUM IN ISLANDIA FARRAGO  
HINC INDE DESCRIPTA.

**Anno 1106** Ignis eruptio Hekla monte prima.

**Anno 1117** Multa mirabilia acciderunt, quæ non invenio annotata, unde annus iste dictus est *Undra aar* seu annus rerum mirabilium.

**Anno 1153** Hyems morbis multum obnoxia.

**Anno 1157** Crucis signum in luna conspicuum.

**Anno 1158** Visæ sunt simul 3 lunæ et quæ harum erat media crucis signum gerebat. Itemque tenebræ memorabiles.

**Anno 1159** Mense Septembri apparuerunt tres soles in occidente.

**Anno 1165** Annus quibusdam dictus portentorum propter terræmotus frequentes, bella et seditiones cruentes<sup>1</sup> ubique gentium sævientes.

**Anno 1168** Homines in aëre conspicui.

**Anno 1181** Hyems morbifica. Æstas sterilis.

**Anno 1199** Inundatio maxima, qualis veró fuerit a nobis ignoratur.

**Anno 1223** Ignis eruptio quarta ex monte Hekla. Secundam et tertiam ignoramus. Item ignis eruptio apud Reykianes.

**Anno 1226** Hyems nocivo arenæ imbre notabilis; tenebræ etiam meridianæ. Ignis eruptio e mari apud Reykianes.

**Anno 1227** Hyems instar præcedentis arenosa.

**Anno 1238** Ignis eruptio apud promontorium Reykianes.

**Anno 1240** Sol instar sanguinis rubeus. Ignis eruptio iterum apud Reykianes. Morbus pustularum primus. Terræmotus per insulam universam.

**Anno 1244** Conflictus Floensis, quem Islandi viderunt in patria acerrimum.

**Anno 1245** Ignis eruptio ex Sólheima Jöklu.

**Anno 1275** Grando et numero et pondere solito vehementior e nubibus exilijt.

**Anno 1279** \*Admodum austera et dura hyems<sup>1</sup> glacie marina regionem undiquaque cingente (quam Grönländicam appellamus) [unde passim homines et pecora subdialia perierunt<sup>1</sup>. Deus autem hoc tempore misit ursos albos et phocas marinas ad hanc famem levandam.

Anno 1308 \*Tanta hyemis sævitia Islandiam invasit cum frigore, nivibus et tempestatibus intemperatissimis, [ut necesse haberent anniversarium conventum visitaturi media æstate eqvos calceare quemadmodum in bruma, neque istæ nives etiam circa ipsa habitacula hoc anno resolutæ sunt.<sup>1</sup>

Anno 1331 \*Terræmotus insignes et formidabiles adeo, ut domus et ædificia passim corruerent et terra multis<sup>2</sup> in locis dehisceret, [atque in rupturis istis aqua<sup>3</sup> visa sit, rubra tanquam sanguis, quæ pestiferum fœtorem exhalavit hominibus et jumentis pariter ac volucris ipsis lethalem.

Anno 1340 \*et duobus consequentibus sexto coepit ardere mons Hekla [horrendo fremitu.<sup>4</sup> Item mons Lómagnúpur; simul et alter quidam mons Trölladingia exoneravit se usque ad mare apud provinciam maritimam, quæ appellatur Selvogur. Item promontorium Reykianes plus dimidio igne consumptum, cujus vestigia in aperto mari etiamnum conspiciuntur, excelsi scopuli exinde dicti Elldeyiar [sive ut veteres volunt Driftar steirn.<sup>5</sup> Item Geirfugla skier, [ubi lapides plurimi adhuc conspiciuntur exusti.<sup>6</sup> Eodem tempore exarsit etiam mons meridionalis Islandiæ Sijdu Jökull et multi alij montes [integras provincias devastantes, aliquando etiam in mari ignis et incendium fuit conspicuum, et montes exusti a continente in mare corruerunt. Tantæ mutationes tunc temporis visæ sunt in Islandia incomparabile detrimentum insulæ adferentes, quantæ nunquam antea posthac nunquam resarciendæ.<sup>7</sup>

Anno 1342 \*Grönlantiæ incolæ<sup>8</sup> a vera fide et religione Christiana sponte sua defecerunt, et repudiatis omnibus honestis moribus atque veris virtutibus ad Americæ populos se converterunt. Existimant enim quidam<sup>9</sup> Grönlantiæ adeo<sup>10</sup> vicinam<sup>11</sup> esse occidentalibus orbis regionibus. Ac inde factum est, quod Christiani a Grönlanticis navigationibus abstinerent. Ab Islandia versus [aquilonem (*nordæst*) et a Grönlantia similiter sita esse creditur<sup>12</sup> regio, quæ appellatur Jötnaland, [alijs<sup>13</sup> Tröllbotnaland, [quasi gigantum terra aut sylphium aut monticularum.<sup>14</sup> Hanc [nationem multi olim invisere et speculati sategerunt<sup>15</sup>, inter quos Gormerus, [ille antiquissimus rex Daniæ, cuj cum socijs et legatis suis negotium hoc admodum sinistre cessit<sup>16</sup> idque propter imbriferas ac immoderatas tempestates multaque alia impedimenta. Haraldus [postea cognomento<sup>17</sup>

Hardrade sive Crudelis navigationem eodem instituit, sed in periculosos errores, tenebras [maximas ac demum in insolitam qvandam carybdin seu voraginem<sup>1</sup> incidens summo cum vitæ discrimine evasit, gigantum habitatione nunquam conspecta. [Qvia vero multi Haraldum ut spe frustratum irriserunt, rursus<sup>2</sup> ex Norvegia et Friislandia nonnulli prædictum giganteum regnum Tröllbotnaland qvæsitum ibant, qvibus non multo foelicius iter cessit, nam experti sunt innumeras et ineffabiles ex cœlo et solo et salo difficultates cum maximo vitæ periculo. [Ipsi quoque inciderunt in voraginem qvandam vasti maris amisso poenitus lumine solari.<sup>3</sup> Tandem vero terræ prædictæ oris adlabuntur, quæ altissimos montes et horriferos scopulos repræsentat, ibidemque<sup>4</sup> nullas domos<sup>5</sup> aut ædificia videre contigit, [nisi tantum<sup>6</sup> cavernas et antra [solo effossa idque multis in locis.<sup>7</sup> Pulvis autem hujus terræ auro et argento [scatebat, qvod navigijs suis importabant,<sup>8</sup> qvod cum incolæ<sup>9</sup> animadverterent, undique armati [hastis et arcubus concurrerunt. Nautæ vero fuga sibi consuluerunt relicto forte uno tantum, qvem gigantes isti extemplo crudelissime dilaniarunt.<sup>10</sup> In hac regione<sup>11</sup> lux diurna nunquam dicitur esse clara, ubi etiam formidabiles strepitus cœli marisque semper exauditur; unde quidam<sup>12</sup> concludunt eam esse infimam in globo terræ atque in umbrâ constitutam, [unde omnes aqvæ et nubes magna vi sursum tendant.<sup>13</sup> Hæc navigatio facta est in diebus Olaj regis sancti Haralldi filij et [postea nunquam iterata.<sup>14</sup>

Anno 1346 Morbus pustularum Islandiam iterum graviter affligebat adeo, ut ex omnibus insulæ partibus multi decederent.

Anno 1374 Pauperes inedia et fame moriuntur.

Anno 1379 Graminis proventus tam exiguus, ut exemplo careat; imbresque aqvarum et crebri et largi adeo, ut ruinam montium causarentur et labores hominum perderent.

Anno 1402 Strages hominum in Islandia ingens.

Anno 1492 Pestis illa memorabilis, quam plagam magnam *Myklu pláguna* appellare solemus, in meridionali Islandia ab Seltiarnarnes primum exorta est hoc modo. Navis qvædam Britannica in freto extra portum ferebatur, quam cum maris accolæ gubernaculo non regi sed aura et fluctibus agitari animadverterent, studio cognoscendi eandem visitarunt. Cumque ascendissent, signis non obscuris moniti nautas omnes peste



mortuos esse, merces omnes in regionem exportarunt ac evolverunt, atque ex evolutis quodam panniculo flavo pulverum lentum fumum exhalare animadverterunt, quo statim infecti alios quoscunque homines infecerunt. Serpsit deinde pestilens ista contagio per tres insulæ partes (occidentalem enim non adiit), nec desævit priusquam circiter Martinalia, postquam præter habitacula plurrima etiam integras provincias desolasset.

Anno 1546 Tempore verno circiter communia nostratium, ut dici solet, *migralia*<sup>1</sup>, *fardagar*, maximus nostrorum hominum memoria terræmotus extitit, cujus violenta concussione prædium Hialle Ölvesensium cum pago vicino multisque contiguis habitationibus penitus corruit.

Hunc excepit alter Anno 1552. Erat vesperam Purificationis, quum omnia tremere et concuti viderentur. Multi domibus suis desertis tentoria et tabernacula erexerunt ad inhabitandum.

Tertius accedit 1581 verno tempore ut primus, qui plurima Rangvellensium habitacula diruit adeo, ut aliquot homines etiam domorum ruina perirent. Minorum terræmotuum non est consignatus numerus. Hi vero puntantur omnium fuisse maximi.

Anno 1547 aut eo circiter in prædio quodam boreali Skýdastöðum i Watsdal habitaverunt conjuges, qui res habuerunt in pecore numerosas necminus operibus œconomicis diebus ut profestis ita festis se suamque familiam plurimum manciparunt. Autumno autem vespertino quodam tempore, dum upilio oves et armenta pastum abigeret, mons vicinus ruptus est habitaculum ipsum et quicquid ibi rerum congestum fuerat cum universa familia terra saxisque obruens, cujus vestigia in hodiernum usque diem sunt conspicua. In planitie vero seu valle, qua amnis labitur, cis alveum aperta est terra, ut aquarum vim magnam eructaret stagnumque faceret, de cuius profunditate nondum constat. Erant ibi prius prata jocunda ripæque amnis amœnissimæ. Solus upilio cum grege suo ab hac clade immunis est servatus.

Anno 1577 a Festo Omnisanctorum stella apparuit insolitæ magnitudinis idque totis 66 diebus, alijs syderibus quo ad candorem non cedens. Radij autem, quos post se eijaculabatur igneos, virgam magnam atque in latum<sup>m</sup> diductam referrebant.

Anno 1591 Postridie Conversionis Pauli irruit tempestas magna cum nivis descensu non mediocri, et post violentiam tempestatis sedatam senserunt homines quandam quasi terræ sal-

suginem, tam procul a mari quam prope littora, ut pecora subdialia a pastu abstinerent per biduum aut triduum. Eodem anno multoties visum est cœlum rubere. Item in Novembri audita sunt sæpe numero in aëre tonitrua.

Anno 1593 Muljer qvædam in occidentali Islandia Bardaströnd tergemellos uno partu enixa est, et post partum una cum liberis omnibus simul obiit. Mons qvidam nive obtectus, nostratibus Jökull i Auræffum, multa habitacula iamdudum absumpserat et obruerat, ut ex centum vix octo remanserint. Eodem anno perierunt tres naves piscatoriæ majores in insulis Vestmannorum, de duabus qvidem nullus superstes fuit, de tertia vero tantum tres; relictæ sunt viduæ 23. Item rettulit qvidam Skalholtæ colonus vaccam domi suæ ex partu monstroso mortuam. Erat autem fœtus exsectus capitibus binis conspicuus, qvæ verticem versus coaluerunt in unum. Inferiores mandibulæ mandibulas canis referrebant. Pedes erant numero 9 aut 10, oculi 4, corpus unum et cauda unica. Tales monstrosi partus illic loci crebritate vilescunt.

Anno 1594 Muljer qvædam in Hiallasande (locus est apud Snæfells Jökul) integras duas septimanas ab aliorum hominum convictu exempta, tandem diuque qvæsita in qvadam desolata casa seu domuncula reperta est tali habitu, qvalem non sordide victitantes habere solent; suarum vero rerum imo omnium tanquam oblita immobilis constitit cum animi demissione et taciturnitate maxima, donec beneprecantibus admonentibus saltem annueret.

Anno 1596 In occidentali Islandia septem naves piscatoriæ perierunt. Reliquæ præterea 17 extremè periclitabantur.

Anno 1597 In Ianuario rursus erupit ignis ex monte Hekla cum fragoribus et tumultibus maximis. Item Nicolaus Bjornonis<sup>1</sup> et Thorarnus Fuseri, viri fide digni, prope Festum Nativitatis Christi viderunt angvem in Skaptaa delitentem ex aquis emergere. Eodem anno prodigium, qvòd Bryniolfus qvidam viderat supra montem Heklam, tale fuit ex relatione Dn. Otthonis Otthonis.<sup>2</sup> Inter ignitos globos consveto more sursum eijaculatos, ajt, qvodam tempore vespertino erupisse ex vortice montis quasi frustum qvoddam nigrum, instar magnæ rupis, qvòd sursum supra ignem et fumum eijaculatum converti videbatur in formam balenæ, cujus caput et pinnæ anteriores planè videbantur. Hoc mon-

strum lente ferebatur in aëre ad montem Tindfiáll, qvi Fliótshlíð est vicinus. Cum autem ad illum montem appropinquaret, visum est mutari in formam draconis atqve ita super montem constitutum in orbicularem formam converti. Eodem anno arena seu exustorum lapidum ex montibus flammivomis cinis et favilla omnem terram tractus Myrdalensis ita obruit et oneravit, ut pedestre iter facientibus ad talos usqve vel crurum tenuis pertingeret. In vicinia vero Holtiæ Eyiafiöllensium latum digitum non excrescebat. Nix modica mollisque pluvia Dei beneficio intervenerunt, ne arenatum istud terræ frugibusve noceret. Scribit Dn. Gislaus Gudbrandus<sup>1</sup> duos suorum parochianorum vidisse ignem in profundo maris flammantem in Hvamsfirde circa festivitatem Omnium Sanctorum, et haberi illos testes idoneos. Scribit item mercatores Bremenses vidisse annis retro 14 ignem in maris profundo ardere iuxta promontorium Reykianes non procul ab insulis ab igni nomen sortitis Elldeyiar vel Gýgeyiar.

Anno 1598 Repertus est pauper quidam rusticus in fœnili suo mortuus in provincia Fellströnd. Domestici corpus sublatum in cubiculum deportant et linteis involvunt. De cæteris nimis incurij ut nihil mali suspicati advocantur, qvi funus efferent et sepulturæ mandent, quorum duo, pater cum filio, qvum cadaveri propius accederent, sanguis ex mortui capite manabat. Recedentibus autem illis sistebatur. Cumqve aliquot vicibus sanguis et manasset et constitisset, Sigvardus quidam Arnfinni amiculum ferale, qva caput tegebat, dissuit, invenitqve in occipitio vulnus tres digitos latum<sup>2</sup>. Postea die ad cognitionem causæ indicto quidam de vulneris illatione suspectus jurejurando se purgavit. Interea sanguis sereno cœlo lapsus in librum judicis primarij decedit.

Eodem anno 27 Novembris puella quædam Huammæ Langedalsensium in parochia Hlíðar in multam noctem somno prohibebatur, donec foras egressa saxicolam quendam seu hominem subterraneum videret, qvi eam compellans amicè rogavit, ut uxori parturienti adsisteret. Illa renuit et cubiculum iterum dormitura repetebat; qvia vero somnum oculis adhuc videre non poterat, altera vice egreditur et jam secundo ad iter et officium obstetricis sollicitata paruit, et quem habebat ducem, comitabatur in vallem remotam Vijdedal dictam. Ibidemque domum patentem

ingressi muljerem viderunt parturientem, quæ puellam hospitem ad assidendum invitabat. Advena primum sese modestè excusare, deinde morem gerere et paulo post obstetricari. Exinde mensa paratur, promuntur edulia, funditur potus. At hospes sumpta vel una vel altera buccella nauseat tanquam dolitura. Dolorem versus signo crucis antevertit et ita dimissionem petit. Puerpera abituræ sudariolum de collo suspendebat severè interdicens, ne vel aspiceret vel cuiquam alteri daret, atque ita futurum ut annuatim unjus alterjque voti, quod maximè optaret, compos evaderet. Facta dimissione qui prius deduxit, idem reduxit, donec vix tertia viæ pars domum repedanda superesset. Ibidem sibi relicta sudarioli plicaturas evolvere et scrutari non desinit, quoad annulum, ut putat, aureum inveniat, quem cum manibus versaret, denuo tanquam surreptum sibi amisit. Atque ita tandem ad suos reversa aliquamdiu parum sui compos fuit.

\*Eodem anno in universam Islandiam pestilens boum interitus irrepsit, fortasse quia canis quidam Anglus in occidentali aliqua provincia occisus fuerat, ut nonnulli credunt.<sup>1</sup> Anno 1598 verno tempore terræmotus vehementior utramque ripam secus flumen Ölvesá omnemque viciniam horribiliter concussit, ut rupes solidæ diffinderentur et scopuli cum habitaculorum ruina rumperentur.

Anno 1600 \*14 Decembris [integris tribus horis meridianis] facta est ecclipsis solis. \*Item in eodem mense conspectus est immanis ille angvis in flumine Lagarflíót [tribus curvaturis supra aquam eminentibus]. \*Item monstrum simile<sup>2</sup> in trajectu Albis Skalholtensis. Eodem anno scribit Jonas lögmannus<sup>3</sup> duos cetos minores (qui nostra lingua *háhyrniingar* appellantur) proximo autumno orcam maximæ molis ab alto mari usque ad littora compulisse, nec prius horundem iram deferbuisse quam hostis mortuus, ruptus mersusque jaceret in Lóne, quod Snæfellsjökke vicinum est, atque ita tandem a littoribus ad nota vada divertisse.

Anno 1601 Erat solis facies lugubris et pallida et lux emissa tam dubia, ut umbræ rerum in terra tota æstate non apparerent. Nec montium vertex aut latera sive in ortu sive in occasu a tempore quadragesimali omnem pene æstatem vel minimum rubuerunt, quin potius nunc æris Cyprij nunc stanni instar palluit. Et coeli aspectus etiam in serenitate quasi nubilus, turbulentus et luridus apparuit. Atque hoc observatum est per

totam fere insulam. Eodem anno castigavit Dominus Islandiæ præsertim meridionalis incolas morbo gravi et violento, peste non absimili, ut unus triduum, alter biduum, tertius ne tamdiu quidem decumbens e vivorum contubernio emigraret. Reliqui vero viribus exhausti operibus vitæ necessarijs vacare non poterant. Æstas gelida graminis proventum impediēbat, provenientis usum tempestates imbresque prohibebant, et homines pariter ac jumenta periclitabantur, nos nihilominus in utramque dormiebamus aurem.

Anno 1602 Hyemis violentia per omnem omnino insulam mirum in modum sæviebat, nivis perpetuis accessionibus et frigoribus intensissimis in necem pecudum quasi conspirantibus, unde annonæ caritas et hominum strages est secuta. Itemque homines quidam damni impatientes, melancholica passione animo dejecti, non procul a furore aberant.

1603 4 Martij scribit Jonas Biornonis<sup>1</sup>, incola septentrionalis Islandiæ cum celeberrimis, tercentenos homines ob annonæ sævitiam in sola Eyiafiardarsijslu fame mortuos. Addit etiam ex insula Grímsey (qvæ ad latus Islandiæ septentrionale sita est) adolescentulas et pueros numero 40 ad continentem circa Festum Nativitatis Christi transvectos fuisse, relictis in insula 90 adultioribus, quibus piscatura vitam sustentare solitis præter vicinos pisces, ex hamiotarum more in singula remigum capita distributos, quo sibi suisque prospicerent, nihil alimoniam fuisse reliquum. In Austfiarda sýslu anno eodem homines plus minus sexcenti morbo et macie confecti exspirarunt. Item in parochia Mioafiordensium et Dvergastenorum passim et turbatim moriebantur, ut aliquot habitacula penitus essent desolata. Anno eodem die lustrico perierunt 4 naves piscatoriæ ex Mýrdal cum lectissima fortium virorum corona, viduis relictis ad minimum 30. Exeunte autumnno anni ejusdem vir singularis notæ Gislavus Arneri cum famulis in lacu quodam palustri apud tesqva Bolhraune vicino salmones seu truttas capturus, laxati retis indagine rajam tantæ magnitudinis invenit, ut rete nisi lacerum et in duas partes divisum in aridam retrahere non posset. Eodem anno ingens nivium et tempestatum sævitia orientalem Islandiæ plagam affixit. Multi vi ventorum naves piscatorias amiserunt; perierunt enim in Vopnafirde 10, in Borgarfirde 4, in Seidarfirde<sup>2</sup> 3; atque ita in cæteris, alibi plures, alibi pauciores. Sub

vesperam pridie Festivitatem Omnium Sanctorum visa est nobis ingens flammæ eruptio ex alpihus orientalibus. Postridie vero arena cinisque exustorum lapidum omnia circumquaque denigrarunt. Auditi sunt fragores vehementes, quales fere solent esse multorum tonitruum. \*Eodem anno circa brumam in provincia maritima meridionalis Islandiæ, Eyrarbacka, conspectum est monstrum aut creatura maritima speciem [eqvini pulli<sup>1</sup> referens, [cauda satis promissa<sup>2</sup>, quæ passim dictam provinciam [peragravit.<sup>3</sup>

1604 Dn. Gudbrandus<sup>4</sup>, episcopus Holensis, annotavit duobus proximè evolutis annis in Skagafiardar sýslu octingentos homines fame et frigore mortuos, fuisseque multo plures morituros, nisi Dominus penum suam aperiens tres magnos pisces et innumerablem fere focarum multitudinem famelicæ plebi sustentandæ misisset. Anno eodem circa Kalendas Februarij habitaculum Steinar adhuc una vice ex montis ruina periclitabatur, et ingens vitium ab occidentali præsertim parte contraxit. Præter alia saxum quoddam ex monte præcipitatum domum recta violento impetu ferebatur et superiores contignationes trium domorum, in quibus utensilia domus domesticique ipsi manebant, uno ictu transiliens diruit, et sic per cœmeterium in ipsum templum ad suggestum usque obvia quæquæ diminuens penetravit. Putatur autem tantæ esse magnitudinis tantique ponderis, ut 12 viri machinis loco movere queant. O Exemplum Divinæ clementiæ memorandum, quod homines ipsos ne tantillum quidem læserit!

Anno 1605 in Augusto die Dominico decidit gutta sanguinis in manum concionatoris Dn. Pauli Erasmi<sup>5</sup> Skalholtiæ, dum sacra perageret in suggesto. Item visus est sol rubeus et nativo splendore destitutus ab hora sexta vesperina ad nonam usque. Anno eodem in Febuario scribit Dns. Snæbjorno<sup>6</sup> multos homines hac hyeme in Trekillerswijk subitanea morte ceu pestis quadam specie obiisse et aliquot habitacula prorsus desolata esse. Accedit autem morbus per deliquia et virium defectum, qui primis extremos digitos enervat atque exinde totum corpus permeat, donec tandem animam a corpore molli sospirio ceu per somnum evocet. Decumbunt alij diem naturalem unum vel alterum, alij 12 horarum spacio, alij ne horam quidem. Unum habitaculum in Neshrepp hoc modum desolatum est, alterum in Grunnavík. Scribit etiam Sæmundus Arneri<sup>7</sup> 23. Februarij

aliquot homines hac hyeme in occidentali tractu sibi vicino subitanea morte abreptos fuisse, hos iter facientes, illos sedentes, alios stantes, et adeo, ut eodem momento vivi ac mortui fuerint, quorum duos ex Víkunum recenset, duos item ex Hrónsókn; horum prior fœnum ex fœnili in pastum dividens moritur, posterior vero proficiscens decedit et exspirat. Muljer qvædam Kirkiubóle Önundarfiordensium, dum vaccam mulget, sedens exspirat. In Sugandafirde duæ muljeres et masculus unus subito moriuntur. In Skutulsfirde duo. In Arnardal duæ muljeres. In Bolungarvík masculus et fœmina. Muljer ista vigil et integra valetudine igni assidens in flammam præcipitata moritur. In parochia Dn. Olai Halldori<sup>1</sup> unjus septimanæ tempore 20 homines objerunt et 5 habitacula fere desolata fuerunt. In Stad (templum est Steingrjímfiordensium) uno die 8 funera sepeliuntur. A Kálffuanese (uno solo habitaculo) decem aut undecim subitanea morte perierunt. Viderunt etiam meridionales hoc autumnio specimen hujus morbi aliquot in locis præsertim maritimis nonnullis.

Anno 1605 vel 1606 \*[circa finem Decembris aut initium sequentis Januarij<sup>2</sup> conspectus est a multis angvis inhabitans amnem Skaptá, qvi ventre quidem cinereus alibi autem niger apparuit.<sup>3</sup>

Anno 1606 Ex orientali Islandia refertur monstrum illud angviforme, qvod in Lagarfljóte iamdiu delituit, cum triplici curvatura se ex aquis erexisse, et biduo (singulis diebus semel ut puto) se videndum exhibuisse. Anno eodem 29. Februarij scribit Sæmundus Arneri permultos homines in Ísafiardarsíslu hoc anno qvemadmodum superiore morte subitanea, et plerosqve horum iter facientes, obijisse. Scribit præterea hac hyeme ante Festum Nativitatis Christi ex Bolungarvík occidentalium visam nubem qvadratam in aëre ad Evronotum versus; extremitates iridis colores repræsentabant, medium vero fulgetrum seu lumen flammeum; visa est ante diei exortum ad meridiem usqve fere immobilis. Rursus eodem anno 16 Octobris relatum est in rusculo qvodam Niardvík vicino hermaphroditum trium vel quatuor annorum. Item in Flangastöðum puerum qvadiennem vel qvinqvennem, qvi genitalia membra barbamqve et pubem instar viri adulti habeat (putatur esse subdititius). Item in suburbio Hlíðarendæ (dicto Nicholásshús) puellam supposititiam sexennem, quæ in cunabulis recubans sub lecto cubilis eminentiori

locatis latratum canis edit, ut, quoties quis præterjerit, edulij aliquid impetret. Suppositivus quidam in Grímsnese habitaculo Ey vixit annos fere 15, nec unquam toto hoc tempore ex lecto vel in pedes surrexit, monstrum horrendum, informe, ingens; stridulam vocem interdum intendit, qualem præsentis vix sustinere poterant. Interdum in longitudinem plurimum excrecebat, quantoque longior tanto præter modum gracilior evasit. Fuerant ejus generis plures supposititij et sæpius, quorum conditiones non sunt annotatæ. Anno eodem 18 Novembris circa diluculum visa est Floensibus lancea in aëre ardens a Libonoto ad Evronotum capulo præeunte discurrere et vestigium post se in aëre relinqvere. Præeunte capulo seu manubrio cuspidem dicunt harum rerum curiosi observatores morbum portendi; sin vero in cuspidem impetu suo feratur bellum. Ejusmodi meteora sæpius occurrunt. Perdices aves in sylvis et montibus degere solitæ eodem anno ab oceano ad littora magno numero appulerunt. Mures non sine miraculo in ovium lana delitentes vivarum etiam carnes arrosebant et multas ad necem usque commederant. Unus item mus alium sui generis vivum absumpserat in Novembri et Decembri ejusdem anni.

\*Similiter eodem anno filia Thidrici Thorsteni, in prædio Berghil, provincia Hrunamannahrepp, virgo 13 annorum, ad quærendum agnum mittitur, et triduum desideratur multum quæsitæ, nusquam repperta. Verum tertia die circa solis occasum in proximo habitaculo Thórarinstöðum sponte sua comparuit, referens muljerem quandam in<sup>1</sup> via se sustulisse, gremioque leniter portasse ad locum solitarium, ubi diu nihil locuta condisset; se vero interim nihil pium nec devotum loqui aut cogitare potuisse. Fœmina hæc anum repræsentavit, vestem muliebrem rubram induta, [capitio (ut vocant) nigro, insignita facie nimium quam obscura,<sup>2</sup> oculis albedine carentibus, naso ultra os ad mentum usque dependente. Puella dum in ipsius gremio detinetur, [vix quicquam<sup>3</sup> se metuisse affirmat. Tandem implorato Divino auxilio vetulam se dimittere rogat. Anus vero nonnihil commota [id se<sup>4</sup> facturam negat. Nihilominus elapso horæ spacio humi apud se depositam paucis et leniter admonuit, ne vel trepidaret aut discederet, brevi enim illam revisuram, si quidem posset. Anus autem (ut visum est puellæ) oppositum collem ingressa est neque ulterius in conspectum illius prodijt. Tum puella



maximo perculsa timore Deum pro sua salute et liberatione animitus invocavit. Deinde postquam aliquamdiu quieverisset, in summa illa perturbatione et terrore nesciens, quo vel unde vaderet, domum se conferre conata est, atque ita per Divinam protectionem prædium propinquum Thórarinstade salva valetudine et sana mente offendit<sup>1</sup>.

\*Anno eodem [post mediam ætatem<sup>2</sup> in habitaculo Skeggiastöðum i Hierade vidit [vir magnæ authoritatis et bonæ fidei<sup>3</sup>, Gislaus Finnonis, stellam coruscantem [circa vesperam<sup>4</sup> sole clariorem et [reliquis stellis<sup>5</sup> majorem, quæ deorsum<sup>6</sup> se movebat modeste [quidem ad orientem super montem<sup>7</sup> Sandfell. Deinde in eadem stella imaginem hominis cum expansis manibus descendentem<sup>8</sup> videre sibi visus est; quare domesticos suos [spectatum evocavit, quibus eadem visio apparuit. Postea statim evanuit.<sup>9</sup>

De Herdijsa Magni filia uxore Ivari Eyulvi,  
quæ obiit 23 Martij.

Anno 1606 Scribit Jonas Magni<sup>1</sup> de obitu Herdijsæ in hunc modum. Anno ab hinc tertio profectus est Ivarus domo verno tempore victualia domui necessaria quæsiturus. Socer ejus Dn. Magnus<sup>2</sup> et uxor Herdisa valedicturum ad littus concomitantur. Quia vero Ivarus hyeme proximè evoluta somniorum indicio monitus mortem sibi imminere suspicabatur, socrum et uxorem diligenter cohortabatur, ut concordiam invicem alerent liberisque quam diligentissime prospicerent; futurum enim ut suo adjutario ulterius non fruerentur, utpote qui Otthonem Aresonium et Jonam Thorsteni filium esset conventurus. Addunt alij illum interdixisse uxori tunc temporis uti etiam sæpius, ne unquam ad secunda vota rediret. Accidit autem postmodum, ut Ivarus, Ottho, Jonas Thorsteni, filius ejusdem Jonæ et Sumarlidus quidam in navi Britannica simul convenirent et vinum igni eliquatum haurirent, atque ita bene poti in scapham suam denuo descenderent. Postquam autem cimbam aliquamdiu vi brachiorum egissent, nescio quid turbæ inter Ivarum et Jonam Thorsteni subito exoriebatur, ut a verbis ad verbera exsurgerent. Ottho vero utpote tranquillitatis amantior damnum anteversurus et reliquos duos consiliaturus accedit, quod tam infæliciter cessit, ut naviculam strepitu suo subverterent atque ita omnes aqvarum

vi absorberentur. Verum Ottho et filius Jonæ Thorsteni vitæ suæ consuluerunt arripiendo naviculæ latera, quæ quisque poterat, donec a vicinis videntibusque littorum accolis succurreretur. Ivarus vero Jonas et Sumarlidus iam tum exspirarunt, quapropter omnes tres in eodem sepulchro cœmiterij Lögardalensis tumulantur, et simul parvulum funus ex vicinio adlatum eadem opera inter eos sepeliebatur. Erat forte in ea cœmiterij parte, quæ inhumabantur, antiquioris cadaveris locus, qui modo plane insolito ad septemtrionem meridiemque spectabat. Ad pectus advolutum erat saxum ingens cum palo ferreo in terram defixo, quod rettulit villæ incola Jonas Theodorus. Abinde manes Ivari et Jonæ ibidem loci inter se congregari seu configere dicuntur. Herdijsa autem vidua interea cœlibatum coluit, donec Stullerus Godskalchi de Geysteyre a Festo Nativitatis de matrimonio cum illa contrahendo cogitaret. Mox priusquam res ad illam delata esset, coepit ipsa intolerabiliter ex altero pede dolere. Cum vero penitus in animum induxisset Stullerus eam de nuptijs compellere, obversabatur illi (Herdijssæ) secundum quietem Ivarus tanquam maritalem consuetudinem cum illa habens. Excitata manum exeruit vel terrore vel palpandi desiderio, cum autem eandem retraheret, tanquam paralyticam abhorrebat. Alias cum in hybernaculo pernoctaret, strepitus ingens in gradu seu pulpito exauditus est. Mulier quædam, quæ accubabat, lucernam incendit; reversa vidit Herdisam nudatam vestibus recubare, nisi quæ lodicem humeris obvolvitur, quam infestator iste spiritus etiam mordicus tenenti per vim auferre conabatur; postmodum visa est pustula nigra et pestilens in lingua ejus extuberasse, quæ postquam delituit; linguam ipsam quasi diffudit et ex dimidia parte aridam reliquit. Non longo post tempore venit Stullerus eamque, ut decreverat, sibi despondit, mansitque ibidem, dum solennis matrimonij denunciatio perageretur. Desponsatæ vero coepit tanto ægrius esse, quanto nuptiarum terminus erat vicinior, adeo ut sponso copiam faceret se relinqvendi, si vellet. Pater autem viduæ, Dns. Magnus pastor, id non solum abruit, sed etiam, quia filia ob infirmitatem ad ecclesiam parochialem deduci non poterat, sedulo hortabatur, ut Stullerus eodem die Dominico in Reykíafirde (domo videlicet viduæ desponsatæ) solennem matrimonij formulam pronunciaret, quod etiam obtinuit, ratus fortasse diabolicas præstigias hoc pacto fore irritas. At cum Stullerus formulam

copulationis recitaret, tantis clamoribus uxor futura infremuit, ut nec ipsa nec alij præsentes sustinerent. Dicunt autem, qvi ejusmodi spectra videre solent, diabolum Ivari specie vestitum eam tunc territasse ut et postmodum semper, qvoties similibus vociferationibus miserè excruciabatur. Tandem advocatur Thorlevus Theodori<sup>1</sup>, qvi adveniens sive præcantationes sive exorcismos suos excercuisse fertur strennuè, qvibus impostor ille aliquot noctes qvasi cessit. Reversus vero tanto acrius malignusqve infestabat, ut exorcistæ ipsi (ipso referente) magnum negotium fecerit, dum humeros afflictissimæ muljerculæ aliorum etiam opera adjutus sustinere conabatur, ne forte incarnatus iste diabolus ei prostratæ, ut ajebat, vim vitiumqve inferret. Referent homines ejusmodi spectra soliti videre, vidisse se ibi oberrantes genios duos, Ivari scilicet et Jonæ, eumqve, qvi Ivarum referebat, pulpitem, in qvo mulier ista recubarat, agressum, pedes ejus violenter corripuisse, ut sibi attraheret, cum verbum divinum tractaretur, tantum foras egressum subito repedasse. Nec Thorlevus iste miseræ fœminæ persuadere poterat, ut genium illum vel uno aspero verbo abigeret. Tantum autem aberat, ut omnium illorum diabolorum (ut ajebat) vel insidias evitare vel impetum sustinere posset, ut non semel pestilenti halitu in collum sibi sufflato se tantum non enecassent. Cumqve sua arte (imo technis et imposturis) nihil promoveret, dimissionem petijt et alia aggressurus via cadaver iamdudum putre effodere et igni cremare cogitaret, sed nuncio de muljerculæ obitu interveniente est præoccupatus. Thorlevo abeunte petit Herdijsa, ut in lararium seu sacellum, qvod domi suæ erat, deportaretur, si forte infestationes istæ vel paululum remitterent, sed spe frustrata in hybernaculo iterum collocatur. Die vero Dominica, qvæ Festum Annunciationis proximè præcedebat, assidentibus non paucis inter ingentes fragores mortua est, ac simul trabs pulpiti et duo asseres fracti sunt, corpus autem ipsum in pavementum devolutum est. Domine libera nos a malo. Amen. Tantæ erat versutiæ spiritus iste neqvam, ut (anteqvam vel uni alicuj Stulleri de matrimonio contrahendo propositum innotuisset) cujdam Enero Ormsonio familiariter per somnum insinuaret Stullerum iamtum nuptias meditari, cavitqve simul, ne Enarus vel re vel verbo id impediret, futurum tamen, ut istis nuptijs nec diu nec multum esset gavisurus. Thorstenus Ormsonius, Thorlevo in Reykiafirde

vigilijs et quibus poterat ministerijs operam locaturus, monitus est a eodem maligno spiritu, ne sede sua domo arceret, quod si diutius maneret, experturum quid posset minitabatur. Thorstenus, ne quid gravius incurreret, maturè sibi fuga consuluit.

Anno 1607 \*13 Novembris in provincia quadam apud Snæfells Jökul muljer enixa est infantem insolitæ deformitatis, præcipue quoad faciem. Superius enim labrum veluti bisulcum fuit utraqve parte propendula; nares supra modum amplæ<sup>1</sup>; alter oculus solito longe major, alter autem non conspicuus; manus alia septem digitos, alia tantum tres habuit. [Paucis tantum erat animi, ut rem exactius cognoscerent.] \*Eodem anno 15 et 16 Decembris<sup>2</sup> Skalholtia<sup>3</sup> conspectus est cælo sereno cometa quasi 2dæ aut 3tiæ magnitudinis inter Draconem et Ursum Majorem, quæ non claritate sed magnitudine reliqvas stellas superavit, et ex illo [radij ceu virga ad austrum tendentes egressi sunt.]<sup>4</sup> Diuturniorem ejus visum antecedentes et consequentes obfuserunt pluvia.

Anno 1608 \*Scribit Dns. Bödvarus<sup>5</sup>, reverendus senex et præpositus in occidente, sæpe conspectam fuisse iridem de nocte sequentibus et præcedentibus illam lucentibus meteoris, quales in parælijs apparere solent, quod multi admirati sunt. Refert tamen Bernhardus Fuseri se noctu sæpius vidisse ejusmodi iridem,<sup>6</sup> quam nonnulli aëris instabilitatem denotare putent. Item Gislaus Theodori, nomophylax,<sup>7</sup> meminit hujus iridis hac<sup>8</sup> hyeme conspectæ fere per integram septimanam continue. Item<sup>9</sup> Ivarus Theodori dicit se vidisse ante Festum Nativitatis Christi ejusmodi signum in cælo, quale hic annotatur ☽ | ✕ ☽. \*Eodem anno ipso festo die<sup>10</sup> Petri in Februario conspectum est monstrum in Albi Skalholtensi idque eo in loco, ubi [scapha<sup>11</sup> trajicere solent viatores. \*Item 30 Augusti et sæpius quemadmodum rettulit ipse portitor Eyvindus Thorsteni. \*Eodem anno 15 Novembris in occidentali plaga Islandiæ Steingrijsfirde plane exustum est territorium Heydalsaa erumpente per cœnaculi pavementum igne subterraneo; [talequid prius<sup>12</sup> acciderat in eodem habitaculo incolente eodem inquilino, qui nunc adeo est senio confectus. \*Rursus eodem anno refert Dn. Gamaliel pastor<sup>13</sup> se sæpe vidisse signa et meteora in cælo. [Idem constanter<sup>14</sup> affirmat se cum multis alijs vidisse cælo sereno densam nubem rubram ac in medio fuligineam instar sangvinis stagnantis<sup>15</sup>

idque post diei occasum lente se moventem. Anno eodem Dominica Septuagesimæ, quæ fuit dies Januarij 24, anus quædam nomine Gudruna Thorsteni filia (re vero Erynnis) in borealis Islandiæ tractu Adaldal hospitis sui seu patris familias filiolum biennem, quam nutriendam susceperat, in lebetem seri lactis ardentis capite deorsum verso immisit, monuitque parentes egrediens, ut frustum carnis iamdudum illis destinatum in favillis quærent, probene coctum esset, an secus ipsi curarent. Mater vero cum reliqua familia in culinam adventans parvulam combustam et morti proximam invenit.

Anno 1609 \*Dominica Lætare scribit Dns. Gudmundus Olaj, pastor orientalis<sup>1</sup>, [se vidisse cum alijs præcipue<sup>2</sup> tria in cælo vel aëre meteora seu signa, idque in proxima ante Natalem Christi hebdomade. Die Martis antecedente festum sub noctem [insignem<sup>3</sup> splendorem subito fulgurantem ab oriente hujus fere figuræ ◇, qui totum templum, in quo versatus sit, clara luce repleverit; vergente autem hac coruscatione ad septentrionem egressam ex ea stellam fulgitam, quæ splendorem postmodum antecesserit. Alias vespertino tempore vidit excelsam nubem ab oriente veluti summa pulsam tempestate, forma currus, circumeuntem in via solis. Cum vero ad ortum rediret, e curru [surgere visus est vir expansis brachijs, primo quidem binis, postea quatuor ad omnes plagas mundi, qui paulo serius una cum curru evanuit.<sup>4</sup> Tertium signum vel meteoron fuit stella splendissimos spargens radios. \*Eodem anno profitetur matrona non minus pia quam honesta Ingeborga, habitans prædium Hof i Wopnafyrde, vidisse se<sup>5</sup> virum fulgentem in aëre moventem se ab aquilone orientem versus. \*Item scribit Dn. Jonas Haki, pastor et præpositus<sup>6</sup>, mulierem nomine Thrudam Audolfi enixam<sup>7</sup> duos infantulos; priorem quidem juxta naturalem ordinem et consuetudinem tam quoad clementiam quam secundarum solutionem; posteriorem vero post aliquot dies noctu inter dormiendum eumque mortuum ac solito longe minorem, [circa cujus partum nullum sentit dolorem utpote dormiens.<sup>8</sup> Pollex hujus abortivi præter modum fuit longus.<sup>9</sup>

Anno 1610 \*2 Januarij scribit Dns. Svenus Simonis, venerandus senex et præpositus<sup>10</sup>, conspectas fuisse hyberno tempore [circa festum Andreæ<sup>11</sup> tres lunas simul, conclusas circulo lucidissimo, et consecutas horribiles et insolitas tempestates. Item

clara et serena die fuisse aërem sive faciem cœli instar sanguinis rubeam adeo, ut montes quasi inficeret quemadmodum in ortu auroræ. Item [refert idem<sup>1</sup> Anno 1609 tempore æstivo et lucente sole<sup>2</sup> conspicuas fuisse<sup>3</sup> stellas [ad Libonotum<sup>4</sup> contra naturæ ordinem sese ferentes. \*Anno eodem die Saturni ante Dominicam Lætare, qvi fuit 17 Martij, summa erat aëris tranquillitas et jucunditas cum splendore solis gratissimo usque ad meridiem; deinde qvod reliqvm erat diei, exorta est vehementissima frigoris inclementia, quæ duravit etiam 18 et 19 Martij, cum tempestatum ac nivium copia, quæ non solum subdialia pecora verum etiam homines crudeliter oppressit. In provincia Borgarfirde<sup>5</sup> 10 homines et 500 oves perierunt. In provincia Midfirde 4 homines sub dio expirarunt ac permulti alij gelu miserè combusti sunt. [Incolæ ejus provinciæ amiserunt eodem tempore mille et qvingentas oves ex 24 habitaculis. Alij scribunt duo millia ovium perijisse ex illa sola provincia.<sup>6</sup> \*Anno 1610 propter insolitam maris inundationem [ejecta est ad littora insignis copia vivorum piscium<sup>7</sup> in provincia orientali Hornafirde. [Ad unicum littus Sæfarhólum 1400, alibi 1000.<sup>8</sup> Præterea incredibilis copia et abundantia incomparabilis [halecum seu<sup>9</sup> pisciculorum minutorum [cumulatim tendens usque ad genua eqvorum et ultra,<sup>9</sup> dum insectorum littora peterent indiscrete colligentes, quantum voluerunt aut potuerunt. Item talis [ac tanta marinarum focarum abundantia et multitudo littora replevit, partim exanimatarum partim etiam vivarum, quanta et qualis nunquam antea hactenus visa, adeo ut ad unum prædium Stafafell 400 focarum pertinerent.<sup>9</sup> \*Eodem anno<sup>10</sup> peperit uxor Dni. Sigvardi Olai<sup>11</sup> tergemellos, de quibus duo supervixerunt, unus autem natus mortuus. \*Anno eodem Dominica tertia Adventus scribit Dns. Gudmundus Olaj, pastor in provincia Landbrote, [auditam fuisse vocem quasi unius companæ in aëre.<sup>12</sup> \*<sup>13</sup>Anno eodem 18 Decembris scribit Dns. Arngrimus<sup>14</sup> de commentario Dni. Doctoris Davidis Herlicij,<sup>15</sup> physici Lubecensis, de arcu nocturno sive iride lunari, Anno 1609 16 Martij multis locis conspecta, et docet hoc meteoron ex parte fuisse hyperphysicum, et repetit multa exempla temporis præteriti, quoties tale signum conspectum sit ab anno ante Christum natum 202. Item de iride lunari, quæ conspecta est in Islandia boreali Anno 1610 14 Decembris supra nubes inter meridiem et occidentem.<sup>16</sup> Item de alio meteoro viso

in aqvilonari parte Islandiæ Anno 1610 ipso die S. Luciæ. Luna erat visu qvemadmodum sangvis idqve longe post diei occasum,<sup>1</sup> qvod spectaculum ipse judicat prodigiosum.

Anno 1611<sup>2</sup> \*proxima die Saturni ante Dominicam Septuagesimæ, qvæ incidit in 19 Januarij, in villa australis Islandiæ, Sámstödum, violentas manus sibi intulit paterfamilias ejus loci, nomine Jonas Simonis, qvi pijs et honestis parentibus natus, ac in vero timore Domini educatus, ipse se pium probumqve et bene moratum declaravit usque ad extremum vitæ halitum, templum frequententer visitando, verbum Dei diligenter audiendo et legendo. Uxorem habuit piam et probam, liberos honestos ac morigeros. Quæ Dominicis diebus e sacris concionibus didicit memoriæqve mandavit, ea domum reversus familiæ suæ proposuit et summa cum devotione diligenter inculcavit, qvod pietatis officium etiam paulo ante obitum sedulo præstitit. De mane prænominati diei Saturni una cum reliqvis domesticis surrexit ac preces, uti solebat, piè et devotè celebravit. Deinde domo cedens non redijt, qvod tamen domestici non poterant statim attendere, priusqvam sub vesperam missis viris 12 ad qverendum illum frustra etiam in multam noctem. Verum mane die Solis, qvæ 20 fuit Januarij, non procul a suo habitaculo reppertus est mortuus, cujus dextra manus sanguine commaculata, juxta illum culter major qvasi laniorum sanguine tinctus, atqve in gutture usque ad ossa insigne vulnus patuit. Præterea scribit Dn. Sigvardus<sup>3</sup>, præpositus et parochus ejusdem loci, virum prænominatum coram se comparuisse undecimo Januarij et de gravibus tentationibus conqvæstum, qvas [præcipue intolerabiles nocte Circumcisionis sensisset ac<sup>4</sup> sustinuisset. Pastor suscitatus, an se ipsum perdere animum induxisset, qvod constanter negavit, Deum simul piè precatus, ut tantum avertat malum. Interim confitetur turbulentas cogitationes animum suum inquietare præsertim eo, qvod familiæ suæ de victualibus non satis bene prospexerit (hoc autem minime verum fuit, nam ad sufficientiam abundabat). [Pastor sua offert officia et qvantum opus est auxilia, qvod ipsum extemplo ex parte præstat. Deinde consolationes ex verbo Dei depromptas fideliter ingeminat, ipso se simul consolante ex alijs verbi Dei promissis, adeo ut tranquilliorē conscientiam præ se ferre ipsa facies videretur id contestantibus proprinqvis pariter ac domesticis.<sup>5</sup> Deinde Dominica proxima ab Epiphania, 13.

Januarij, in facie ecclesiæ et communi coetu<sup>1</sup> post devotam confessionem et [consolatoriam absolutionem corporis et sanguinis Christi adeo piè ac reverenter particeps factus est, ubi simul de suggesto pro omnibus tentatis generaliter et serio supplicatum fuit.<sup>2</sup> Hic tragicus casus profecto est impervestigabilis Divini mysterii exemplum singulare, qvale in hisce provincijs [in memoria hominum nunquam obtigit.<sup>3</sup>

Anno 1611 \* [Refert vir fide dignus, Skule Jonsson<sup>4</sup>, ante 42 annos<sup>5</sup> in sinu occidentalis Islandiæ Talknafirde, in prædio Sudurejre, tempore Egerti nomophylacis<sup>6</sup>, muljerem monstrosum enixam partum continuo se ipsam cultro transfixisse. Paulo post maritum quoque ejus in mari se suffocasse.

Anno 1611<sup>7</sup> \*16 Octobris Gislaus Gudmundi, incola habitaculi Skalholtiæ proximi Höfda, vidit [(ut ipse refert)<sup>8</sup> cum domesticis suis monstrum horrendum et admirabile<sup>9</sup> in gurgite seu profunditate amnis Hvítá, seu Albim dixeris, qvi sedem Skalholticam proxime alluit. Monstrum hoc sive creatura valde magna ac veluti moles aliqua eminebat, cujus neque caput neque caudam neque formam certo dignoscere licuit. Aliquando major, aliquando minor pars ejus apparuit. Hæc visio semper aliquid<sup>9</sup> portendere creditur; nonnunquam<sup>10</sup> commodam aëris temperiem, [qvod verisimile non videtur; alias aliud.<sup>11</sup> Ejusdem habitaculi incolæ, præsertim seniores, sæpius viderant hujus modi monstrum, ac de eo non aliter referunt, quam qvod vario [et interstincto<sup>12</sup> colore appareat, et interdum cornu qvoddam bene longum emineat, forte 6 cubitorum qvoad altitudinem [et pro ejus proportionem crassitiem gerens, maxime ad radices<sup>13</sup>; verum tale cornu non semper est conspicuum, quando ista creatura apparet, ideoque ignoratur, utrum in tergo aut alibi in corpore sedem habeat; [dicunt qvidam propter insignem nitorem splendere. Simile qvid et admirabile aliquoties conspectum fuerat circa trajectum amnis.<sup>14</sup> Plurimi arbitrantur eandem esse creaturam aut monstrum, qvod nunc sursum nunc deorsum per alveum amnis se moveat, [sedem autem prope rus prædictum habeat in summo qvodam vortice seu abyssu, qvalis ibidem deprehenditur.<sup>15</sup> Qvod autem hujus modi monstra hominibus non noceant, aut nimiam illis formidinem incutiant, singularis est et benigna Dei omnipotentis dispensatio. Illud idem monstrum interdum crebrius interdum rarius conspici solet. Tempore Dn. Gislai Jonæ,



episcopi Skalholtensis<sup>1</sup>, bonæ memoriæ, semel fere quovis die ac nocte præbuit se conspiciendum in loco sopradicto apud Höfda. Dn. Episcopus, cum pastore suo Dn. Erasmo Vilhelmi Dano<sup>2</sup>, exijt ad contemplandum diligentius ejusmodi creaturam seu monstrum, tum vero se abscondit et sub aquis delituit.<sup>3</sup>

\*Eodem anno sinus in orientali tractu insulæ, nomine Reidarfördur, in sangvinem conversus videbatur [totus ab intimis littoribus usque ad extrema Seleyiar.<sup>4</sup> \*Item scribit Dn. Olaus Enerus, præpositus ecclesiarum orientalium<sup>5</sup>, conspectos fuisse in cælo die serena circa solem naturalem quatuor alios soles. Item Finnonem Gislai vidisse horrendum illum et immensæ magnitudinis angvem in flumine Lagarflíót. \*Eodam anno circa festum Pentecostes rettulit [vir autoritate et senio gravis Bryniulfus<sup>6</sup> in prædio meridionalis Islandiæ Skarde audivisse se ingentem pulsum campanarum.

Anno 1612 \*In villa Höfdabrecku [fere tribus<sup>7</sup> horis ante diluculum exauditur [sæpius<sup>8</sup> pulsus seu voces campanarum usque ad diluculum. Item referunt Dn. Ormerus Thorvardi, pastor<sup>9</sup>, et Islevus Ejulvi<sup>10</sup> se quoque audivisse ejusmodi pulsum campanarum [in aëre.<sup>11</sup> Item duæ honestæ mulieres in provincia Flíótshlíð perhibent se vidisse duas lunas simul in plenilunio.

Anno 1614 \*Post solenne Festum Nativitatis Christi in insulis Westmannorum apparuit piscis quidam sive monstrum marinum, duobus quasi aureis cornibus insignitum, quod licet gladijs et telis impeteretur, nihil movebatur<sup>12</sup>; donec tandem sponte sua discedens æqvoreis undis sese immergeret. \*Eodem anno 14 Junij irruptionem fecerunt prædones Angli et Hispani in prædictas Westmannorum insulas, tabernas mercatorum Danorum præcipue invadentes optimasque illorum merces deportantes,<sup>13</sup> viliores autem, quas contemnebant, merces in mare projecerunt.

Anno 1615 \*Circa ingressum hyemis in sinu quodam occidentalis Islandiæ tres prædonum naves vi validæ tempestatis et impulsu Grönlandicæ glaciæ fractæ sunt. Evaserunt viri 88, qui per provincias occidentales magnum numerum ovium et rerum domesticarum diripuerunt, unde syselmannus Areta Magni<sup>14</sup> cum suis<sup>15</sup> 31 illorum supervenit ac interemit in insula Ædey paulo ante Nativitatis Festum Salvatoris. Reliqui vero numero fere 50 in tabernis Danorum ad Vatneire hybernarunt usque ad vernum tempus.

Anno 1615 Glacies ingens oceani Grönlandici ad meridionalis Islandiæ littora appulit, ut fretum inter continentem et insulas Westmannorum densissime tegeret, concomitante magno focarum numero et ursis aliquot, quorum duo tantum ab incolis cæsi sunt. Anno eodem glacies Grönlandica insulam omnem ab occidente, septentrione et oriente circumclusit. Sinus marini omnes ab intimis litoribus in summam usque altitudinem gelu et frigoribus concreti pervium iter equestribus et pedestribus præbuerunt. Glaciem autem istam in sinuum ostijs concretam altera oceani nempe circumluit, ut piscatoribus piscandi via omnis ad multam usque æstatem præcluderetur.

Anno 1616 Appulit ad littora in portu Thorlákshöfn halec visu rara, trutam piscem magnitudine referens, colore argenteo, cauda instar dentis anchoræ in medio cuspidata; ex capite vero filamenta quædam ceu cirri, et ab ore barba instar florum umbellæ<sup>1</sup> seu muscarii prominebant. Præterea piscis iste ab anteriore parte quasi folliculo vestitus erat, quo modo caput ipsum modo capiti vicinam partem tegebat, erat enim facile mobilis, quantumque antrorsum tantum etiam retrorsum ferebatur, nec pars folliculo tecta reliquarum partium nitore superabatur. Appulit autem tanto numero tantaque mole, ut aqua usibus domesticis necessaria, quæ ibidem ex littore petenda est, tantisper præcluderetur. Anno eodem morbus pustularum Islandiam graviter affligebat, initio facto in occidentali insulæ parte Dölunum, filius enim Gottschalki de Hundadal in Britanniam navigaverat et hoc morbo infectus redijt. Serpsit autem ista contagio subito ex occidentali plaga ad reliquas tres et magnam stragem juventutis edidit; paucis enim, qui trigesimum annum exesserant, vel vitæ vel valetudinis dispendium aliquod crearat. Reminiscuntur autem nostrates, alijs senio provectiores, ab anno 1555 vel 75 ad annum 1616 ejusmodi morbum quater in patria grassatum fuisse, quæ vero et quanta secum adferat tormenta literis exprimere non potest.

Anno 1617 Sol et luna valde rubuerunt 9 et 10 Aprilis præcipuè, ac tota cœli facies aliquamdiu lugubris visa est.

Anno 1619 Monstrosi foetus passim nati sunt. Dominica 22 post Trinitatis vacca quædam in tractu Islandiæ meridionalis Vestare Landeyium vitulum peperisse dicitur rostro quidem canino, sed qui naribus careret oculosque solito inferius gereret,

collum gracile, qvale est avium, oblongumqve et tortuosum, anteriores pedes nullos, armos nullos, spatulas nullas, vertebrae spinæ pectori adversas duras et acuminatas, ventrem angustum seu strictum, femora et tenuia et brevia, posteriores pedes supra modum longissimos, ungulas incurvatas, idqve et antrorsum et in latera, caudam bene longam villisque plurimis vestitam, per tergora ad aures usque pertingentem. Gallina qvædam in insulis Westmannorum pullum exclusit quadripedem. \*Anno eodem in prædio borealis Islandiæ Hialltabacka templum igne funditus deletum est cum contentis, qvo autem casu factum sit, ignoratur. Anno eodem in Novembri tribus hebdomatis fere visus est cometa insignis, cujus cauda seu virgula spectabat coesiam<sup>1</sup> et directe sursum tendebat ab Evronoto, qvi visus est qvoque per Daniam et Germaniam, cujus etiam meminit studiosus quidam Rostochiensis<sup>2</sup>. Anno eodem 29 Julij apparuit passim ingens ignis eruptio ex albis orientalibus.

Anno 1620 Grímseyiar incolæ (ad æquilonare latus Islandiæ) de autumno visi sunt videre mare circumqvæque, qvovsque oculorum acies se extendere poterat, instar sanguinis rubere.

Anno 1622 \*Hyberno tempore sinus borealis Islandiæ Eyia-fjörður [qvasi in sanguinem conversus apparuit.<sup>3</sup>

Anno 1623 \*Tribus ante Natalem Domini septimanis, juxta villam Árhraun, apparuit horribilis ille angvis in Albi [Hvítá<sup>4</sup> Skalholtensi continue duobus diebus post crepusculum, priori quidem vespera perrupta glacie adeo, ut in riparum margines exundare cœperit amnis, in duabus curvaturis per transversum amnem, posteriore autem in una curvatura adeo se alte extulit, ut proximi montis Hestfall dimidiam altitudinem adæqvare videretur.

Anno 1624 \*In Novembri templum sedis episcopalis Holense in boreali Islandia tempestate collapsum est. \*Eodem etiam anno templum Bessastadense (sedes est regij præsidis) in meridionali Islandia corruit. \*Item fuit insignis terræmotus [adeo, ut homines et jumenta periclitarentur, habitacula etiam aliquot penitus corruerent.<sup>5</sup> Item in insulis Westmannorum dicitur natus esse ex quadrupede vacca vitulus octonis pedibus. Angvis in Lagarfióte orientalium apparuit et quidem multis, qvovd vulgo habetur pro portento. Eodem anno tribus aut quatuor horis ante diei exortum ingens terræmotus in meridionali Islandia ex-

titit, ut jumenta pariter ac homines certum vitæ periculum metuerent ; sensimus postea multoties commotiones, verum multo remissiores. Rursus eodem anno subvertit obruitque nocturno tempore montis ruina plusquam dimidium habitaculi in Holltensi parochia Ytsta Skála, qvod parentes septem liberorum incolebant ; parentibus tantum non mortuis subventum est, ut semineces delecto et luto traherentur. Cum autem mater postridie liberorum fata videret, vitæ, qvod super erat, cum morte religiosè commutavit, atqve ita eodem cum illis sepulchro tegitur. Maritus autem superstes cum suis mœsoribus conflictatur.

Anno 1625 \* [Eluvies aquarum et cineris et ignis ex alpium commotione et ruptura tractum orientalem inter Wer et Mýrdal magna ex parte exundabat, qvod notavit Heldvaderus typis Danicis.<sup>1</sup> Eodem anno perierunt duæ naves piscatoriæ apud Snæfellds Jökul cum piscatoribus ; relictæ sunt duodecim viduæ et 40 liberi orphani.

Anno 1626 Apparuit multis Skalholtiæ ad Evronoti domicilium halos circa lunam cum pluribus qvasi lunis interdistinctis, cruce deniqve mediam ipsam lunam instar radij fulgentioris intersecante. Anno eodem apud montes Eyiafiöll dictos in pago Holtiam ambiente peperit vacca vitulum monstrosus, qvi licet ab anteriori parte armos tenuis nihil insoliti præ se ferret, tamen a posteriore spinam dorsi vix ullam habebat, ut cauda extrema vertebri spinæ inter armos eminentibus immediatè iungeretur, viscera omnia locomota majoraqve quam ad portionem fætus naturaliter excedere poterant, pedibus nihil decessit neqve accessit. Viderat fætum ipse pastor loci<sup>2</sup> diligenter animadvertens atqve notaverat. Item referentibus alijs ovem fœminam ibidem duos agnos enixam, qvorum alter biceps fuerit et tantum quadrupes, uterque vero mortuus.

Anno 1627 Appulerunt littoribus ex mari multi mirabiles pisces aut piscibus quiddam simile in Akranese. Anno eodem 20 Julij Skalholtiæ horam circiter sextam vel octavam antemeridianam videmus fumum ex Hekla monte ascendentem, qvemadmodum thermæ ferventiores vaporem emittere solent. \* Anno eodem Turca truculentissimus in Islandiam transfretavit, qvi ex provincia orientali Berufirde [et propinquis<sup>3</sup> et ex provincia meridionali Grindavík atqve ex insulis Westmannorum non solum paupercula<sup>4</sup> spolia deportavit, verum etiam, [qvæ non

potuit deripere, corruptit inhumaniter, ac captivos homines numero nescio qvoto avexit, de qvibus alibi.<sup>1</sup>

Anno 1628 Die Mercurij Pentecosten proximè præcedente 12 viri navi Bernhardi Biörnnonis ex Kirkiuvoge vecti navigium<sup>2</sup> tentarunt ad scopolum solitarium in mari Geirfuglaskier (qui a continente distat sex magnis milliaribus aut duodecim minoribus), postqvam nec visi nec auditi. Anno eodem 28 Aprilis cælum inprimis bene mane serenabat, deinde a nona antemeridiana ad duodecimam usqve coaluit in aëre circulus albus, capitibus nostris ex alto perpendiculariter imminens, tantæ amplitudinis, ut horizontis nostri ambitum penè œqvaret; distinctus autem erat quatuor parelijs seu lunulis, una qvidem in oriente, altera ex adverso in occidente, tertia ad Evronotum, qvarta ad Libonotum seu Africum; præterea duo arculi minores sibi mutuo conjuncti maximum illum, qva meridiem spectabat, intersecabant, adjunctis ex inferiori parte nubibus cum colore iridis qvasi igneum qvid præ se ferentibus. Simile qvid visum est Anno 1626 ab hora duodecima ad tertiam usqve vespertinam et qvidem sæpius, ut qvidam referunt. Eodem anno Dn. Jonas de Melum pastor<sup>3</sup> dicit se vidisse duos soles simul die Purificationis Mariæ. Item die Annunciationis. Anno eodem muljer qvædam maritata in Dýrafirde occidentalis Islandiæ peperit infantem valde monstruosum, qvi qvamvis plurimorum membrorum vitio laboraret, tamen capitis forma præ cæteris erat formidabilis.

Anno 1629 Rettulit Brandanus Petri Mirdalensis eripisse flammam cum favillis, pumice seu exustis lapidibus in orientali plaga ex alpibus, Grímsvötnum vicinis, et aquarum vim Breidarmerkursand ac Skeidarársand (ultra quinque milliaria magna) inundasse, pabulaqve jugmentis intercœpisse; mendicum qvendam cum uxore liberisque aliquot inundatione ista obrutos, alterum vero mendicum cum uxore ac tribus liberis (fortasse pluribus) Dei beneficio salvos et sospites evasisse post qvinque dierum mansionem in deserta arena, dum cateclysmus iste tam ante qvam retro utrumqve latus obvia qvæqve dirueret vel obrueret. Eodem anno 15 Augusti hujusmodi signum in aëre apparuit ab exortu solis usqve ad horam nonam antemeridianam. Splendabat sol in motu suo naturaliter cum parelijs ante et retro mirè fulgentibus, qvod autem meteoron seqvebatur solem, radios decussatos emittebat. Duo autem similia parelia versus occidentem colla-

teralia videre erat supernè instar portæ aperta ; deinde ex diametro solis tanquam iridis inversæ pars quædam conspicua fuit sursum versus ; denique ad huc superius propemodum semicirculus apparuit etiam iridis colore sursum versus. Aër vero auraque mollis sine pluvia.

Anno 1631 \*[post Epiphaniam in boreali Islandia accidit, ut duæ mulieres mutuis maledictionibus decertantes et diris sese devoventes modo subitanæ mortem oppeterent.<sup>1</sup> [Miserere nostri Domini.<sup>2</sup> \*Item eodem anno in Islandia boreali cultro se jugulavit mulier quædam, [cujus cadaver postea immensum terrorem ac trepidantiam fecit ; cum piscatoribus insulam Hrísey habitantibus navigium fecisse putatur, quos magnis et multis diabolicis incursionibus furenter oppugnavit, donec ad continentem superfugium aliquod quærere cogerentur ; deinde cum ijsdem regionem repetens nihil mali fecit propter communes ecclesiæ preces.<sup>3</sup> \*Ad hæc eodem anno 1 Septembris in villa meridionalis Islandiæ Skál omnes campanæ sponte sua sonuerunt nullo humano accidente auxilio.

Anno 1632 \*[Fluvius quidam rabidissimus,<sup>4</sup> qui ex maximo lacu Islandiæ Thingvallavatne devolvitur, inter scopulos maximos<sup>5</sup> penitus exsiccatus est.

Anno 1633 \*In occidentali Islandia habitaculum quoddam adeo nivibus obrutum est, ut non prius quam sequente æstate mortuis omnibus domesticis emergeret.

Anno 1634 \*In tractu<sup>6</sup> borealis Islandiæ Höfdaströnd capta est a marinis piscatoribus raja major, quæ<sup>7</sup> in partes distributa adeo lamentabiles edidit voces, [similiter quæcunque pars ejusdem, donec in mari projectæ sunt partes omnes.<sup>8</sup>

Anno 1635 \*In Islandia boreali mulier 76 annorum [foetum naturalem<sup>9</sup> enixa est. Similiter eodem anno in Islandia meridionali alia quædam mulier 56 annorum.

Anno 1636 \*Cœpit mons Hekla tremendis ignibus (jam octavum ut dicitur) conflagrare Ibidus Maij horam vespertinam circiter decimam, qua sol hoc anni tempore infra nostrum horizontem se demittit ; erupit flamma ex montis illius barathro quoddam, quod est versus austrum, ascenditque tanquam per infurnibula seu spiracula modo idque ut plurimum bina modo, modo quod rarius sena, modo septena octona, concomitantibus pumicibus atris et carbonibus lapidum ignis fervore exustorum cum

maximis fragoribus, quales sunt vel tonitruum vel multarum bombardarum plumbeis molibus et pulvere tormentario sese exonerantium, adeo ut tellus circumquaque in vicinia, quemadmodum in terræmotibus fieri solet, tremere et concuti videretur; quamvis a flamma non nisi cominus idque noctu et quidem obscuro aëre cerneretur, tamen fragores isti eminens, longe latiusque, in omnes insulæ cardines statis temporibus sunt exauditi, alias quidem vehementiores, alias vero remissiores, alias penitus per intervalla quieverunt; favilla autem seu cinis ascendens non solum montem ipsum (qui alias alpes nive obductas æmulator) penitus abruit et denigravit, verum etiam in nubem coactus ad loca remotissima, prout venti flaverunt, deferrebat, ubi primum ceu pluvia tenuis æqualiter aëre nempe tranquillo et a ventis silente descendit. Postmodum vi ventorum instar nivis siccae in cumulos cogebatur et excrescebat, quin etiam lucem diurnam alicubi ita intercœpit, ut tenebras plusquam nocturnas superinduxerit. Habitacula aliquot vicina incolæ terrore consternati deseruerunt; siquidem etiam oves bovesque lactardæ præsertim a pabulis infectis tanquam amaris et nocivis abstinuerunt. Quamquam autem exhalationes istæ ignis, fumi et favillarum accedente hyeme multum sedatæ sunt, exusta nimirum et deficiente (ut probabile est) materia in montis cavernis ignivoma, tamen ad anni præsentis 1637 primordia et consequenter ad vernum usque tempus, licet rarioribus, apparuerunt non solum in monte ipso sed etiam in vicinia. Nunc autem Dei misericordis dispensatione ita deferbuerunt, ut aliquamdiu non sint a nobis animadversæ.

\*Anno 1636 cœpit morbus pustularum falcem suam iterum in juventutis nostræ segetem immittere, messemque non raram in media herba (ut dicitur) decidere, viris etiam optimatibus, qui, dum novissime abhinc morbus iste sæviret annis retro 19 in exteris, debebant, paucisque alijs provectionibus non intactis. Irrepsit autem primum contagio ista a Britanno quodam piscatore in locum occidentalis Islandiæ maritimum Dýrafjörð, et inde paulatim vires sumens ad utrumque insulæ latus, septentrionale scilicet et meridionale; lento tamen gradu et languidè ferebatur, donec orientalem plagam ante et retro obsideret, in qua nunc 1637 nondum effœta etiamnum vires suas intendit.

\*Atque hæc ea sunt, optime lector, quæ ex multis probatæ fidei hominum epistolis ac domesticis cartulis varijsque rapsodijs

non sine mediocri labore hactenus colligere potui, quæ amanuensis meus, Ketellus Jörundi, plurima latinè vertit; tuum est æqui bonique consulere atque pro facto voluntatem æstimare. Plura ac fortasse majora de mirabilibus Islandiæ interea sedulo meditor, quæ quia numero sunt bene multa et pondere satis gravia, multa quoque ad huc tam ignota quam incerta. Animum applicui ad ea tantum, quæ revera sic et non aliter se habere vel ipse comperij, vel probatissimis quibuscunque verissima esse constat. De reliquis nihil sollicitus. Horæ autem successivæ fiunt mihi ut plurimum angustiores; quo minus quod volo perficiam, hoc quoque ut boni consulas, etiam atque etiam peto. Bene et diu beateque vige, vive, vale.

Scripsi Skalholtæ in Islandia meridionali Anno 1637 24 Julij.

**Notes and variants.** The items marked by an asterisk are to be found both in MS. Bor. 50 (A) and 51 (B). 1. <sup>1</sup>Thus, for cruentas. <sup>2</sup>B adds: in Islandia, probably because, according to the author's source for the preceding date, the hail-storm occurred in Trondhjem, Norway. <sup>3</sup>passim prostrati sunt fame homines, et pecora subdialia perierunt fere universa B.—The dates on this page are, with one exception, from the *Oddaverja annáll*, and consequently are at variance with other annals; 1106=1104, 1117=1118, 1153=1151, 1157=1156, 1158=1157, 1165=1164, 1168=1166, 1223=1222. 1279 is from Lyskander's *Grönl. Chronica*. (Cf. Storm, in *Arkiv f. n. Fil.* VI.) 2. <sup>1</sup>nam per sequentem estatem in Junio, cum ad anniversarum conventum patriæ proficiscendum esset, universa glacies et nives circa habitacula non fuerunt resolutæ B. <sup>2</sup>quibusdam B. <sup>3</sup>fecitque rimas, rupturas et baratra, ex quibus aqua ebullire B. <sup>4</sup>et horrendo fremitu igneos glandes ejaculavit B. <sup>5</sup>Not in B. <sup>6</sup>quia æstivo tempore nidificant ibi et ova sua excludunt aves maritimæ; in hisce scopulis videbis omnes lapides exustus esse, idque mirabiliter B. <sup>7</sup>integras provincias devastavit hic ignis ejusque dira et damnosa rabies, aliquando in mari, aliquando in terra incendium fecit; in quibusdam locis exusti montes in mare corruerunt. Tunc maximæ vicissitudines factæ sunt in Islandia, præsertim meridionali, quod infandum damnum et detrimentum ante universalem totius machinæ mundi conflagrationem non reparabitur B. <sup>8</sup>inhabitantes B. <sup>9</sup>nonnulli B. <sup>10</sup>Not in B. <sup>11</sup>B adds: vel adjacentem. <sup>12</sup>Borrhapelioten et a Grönlandia versus Boreæ domicilium sita est B. <sup>13</sup>id est gigantum terra; quidam appellant etiam B. <sup>14</sup>sed nihil aliud est quam gigantum seu hominum monticularum habitatio B. <sup>15</sup>gigantum terram sed ditionem speculandi gratia permulti olim invisere cupierunt atque operam dederunt B. <sup>16</sup>senex ex Dania; verum illi ejusque legatis hoc negotium synistre admodum successit B. <sup>17</sup>Not in B. <sup>18</sup>et insolitas effervescentium undarum voragines B. <sup>19</sup>Adhæc B. <sup>20</sup>Not in B. <sup>21</sup>in qua regione B. <sup>22</sup>B adds: structuras. <sup>23</sup>sed saltem B. <sup>24</sup>in tellure multis locis observarunt B. <sup>25</sup>perquam abundabat quare modo Grönlandj naves suas precioso isto thesauro onerare incipiunt B. <sup>26</sup>gigantes seu homines monticoli B. <sup>27</sup>convenerunt, crudelissima quæque minitantes. At trepidi nautæ, confestim arrepta fuga, in naves sese contulere, relicto forte uno, quem modo in mille partes dilaniarunt immensa ira vastissimi gigantes B. <sup>28</sup>gigantea terra B. <sup>29</sup>nonnulli doctores. <sup>30</sup>quare divina ordinatione, ita preparatum et sancitum censent, ut omnes aquæ et nubes inde sursum tendere expetant B. <sup>31</sup>et postquam dicta regio reperta nunquam



fuerat B.—The dates 1308–1342 are taken from Lyskander (1308=1311, 1331=1339, 1340=1341), 1346–1403 from the *Oddaverja annáll* (1346=1347, 1374=1375, 1379=1380, 1402=1403). The account of Greenland and the different expeditions are derived from various sources, among them Saxo's Danish history and Adam of Bremen's description of Scandinavia (see *Grönl. hist. Mindesmarker* III, pp. 459–464, and Storm in *Arkiv* VI). The 'great plague' is here wrongly dated 1492 instead of 1494. 4. <sup>1</sup>Thus. <sup>2</sup>MS. has: lantum. 5. <sup>1</sup>Probably Nikulás Björnsson, prefect (*sýslumaður*) of Skaptafellssýsla ca. 1590–99. <sup>2</sup>Oddur Oddason was at that time minister of the Skálholt Cathedral, later rector of Reynivellir (died 1649). 6. <sup>1</sup>Gísli Guðbrandsson, rector of Hvammur in Hvammasveit 1584–1620. <sup>2</sup>MS. has: lantum. 7. <sup>1</sup>referunt B. <sup>2</sup>qvæ per horas 3 pomeridianas vigeat B. <sup>3</sup>Not in B. <sup>4</sup>Jón Jónsson, lawman of the Northern and Western Quarters 1573–1605. 8. <sup>1</sup>Jón Björnsson, grandson of Bp. Jón Arason and grandfather of the author, prefect of Eyjafjarðarsýsla from ca. 1590, died 1613. <sup>2</sup>Thus; Seyðisfirðe? 9. <sup>1</sup>eqvinam fere B. <sup>2</sup>habuit enim caudam longam B. <sup>3</sup>siccis pedibus incescit B. <sup>4</sup>Guðbrandur Þorláksson, bishop of Hólar 1571–1627. <sup>5</sup>Páll Erasmussen, minister of the Skálholt Cathedral, and from 1608 of Hrepphólar. <sup>6</sup>Snaebjörn Torfason, minister of Kirkjubólshöfing ca. 1590–1616, and dean of Strandarsýsla and North Ísafjarðarsýsla. <sup>7</sup>Sæmundur Arnason of Hóll in Bolungarvík, for some time prefect of Snæfellsnessýsla, died 1634. 10. <sup>1</sup>Ólafur Halldórsson, minister of Staður in Steingrímsfjörður ca. 1594–1614. <sup>2</sup>in Decembri B. <sup>3</sup>esse dicitur B. 11. <sup>1</sup>ē B. <sup>2</sup>tegmen capitis gessit nigrum; facies valde obscura et tenebrosa erat, etc. B. <sup>3</sup>nihil B. <sup>4</sup>B. 12. <sup>1</sup>aspexit B. <sup>2</sup>Not in B. <sup>3</sup>solito B. <sup>4</sup>super montem orientalem B. <sup>5</sup>Not in B. <sup>6</sup>spectatum modo convocavit; paulo post dicta imago evanuit B. <sup>7</sup>Jón Magnússon, prefect of Dalasýsla, died 1641. This tale in Icelandic (AM. 276, 8°), extracted from Jón Magnússon's letter to Bp. Oddur Einarsson, dated April 25, 1606, is printed in *Huld*, VI, 1898, pp. 42–46; cf. also K. Maurer, *Isl. Volksagen*, 1860, pp. 111–113. <sup>8</sup>Magnús Jónsson, minister of Öturdalur from 1574. 14. <sup>1</sup>Þorleifur Þórðarson (Galdra-Leifi), famous sorcerer, died 1647 (cf. Jón Arnason, *Isl. þjóðsögur og æfintýri*, I, pp. 520–523; *Sögusafn Þjóðblís*, II, 1889, pp. 170–196, by Sæm. Eyjólfsson). 15. <sup>1</sup>B adds: et grossæ. <sup>2</sup>Paucis exacte videndi fuit animus B. <sup>3</sup>Septembris B. <sup>4</sup>ceu radij virga qvædam ad austrum tendens exgressa atqve exaltata est B. <sup>5</sup>Böðvar Jónsson, minister of Reykholt 1582–1626, and dean of Borgarfjarðarsýsla. <sup>6</sup>B adds: cum in occidente degisset. <sup>7</sup>B adds: in suis literis. <sup>8</sup>Gísli Þórðarson, lawman of the Southern and Eastern Quarters 1606–13, died 1619. <sup>9</sup>B; ac A. <sup>10</sup>B adds: vir quidam occidentalís Islandiæ nomine. <sup>11</sup>Divi B. <sup>12</sup>semper prope urbem B. <sup>13</sup>et tale bis B. <sup>14</sup>Probably Gamalfel Hallgrímsson, minister of Staður in Hrítafjörður 1574–ca. 1590, as no other clergyman by this name is known from that period. <sup>15</sup>Ter B. <sup>16</sup>Not in B. 16. <sup>1</sup>Guðmundur Ólafsson, minister of Kirkjubæjarklaustur. <sup>2</sup>conspecta fuisse B. <sup>3</sup>ingruentem conspectus est ipse pastor ingentem B. <sup>4</sup>tanquam vir expansis brachijs exurgebat, qvi una cum curru paulo serius humanos aspectus reliquit, &c. Hæc in eodem conspecta sunt hebdomade B. <sup>5</sup>B adds: hyberno tempore. <sup>6</sup>Jón Hakason, minister of Kálfafell and dean of Skaptafellssýsla. <sup>7</sup>B adds: fuisse. <sup>8</sup>cum evigilaret mortuum infantulum et secundas in lecto offendit nullum post et ante dolorem sentiens B. <sup>9</sup>oblongus B. <sup>10</sup>Sveinn Símonarson, minister of Holt in Önundarfjörður 1582–1635, and dean of Ísafjarðarsýsla, died 1644. <sup>11</sup>Not in B. 17. <sup>1</sup>Not in B. <sup>2</sup>B adds: paulisper. <sup>3</sup>B adds: novas. <sup>4</sup>Not in B. <sup>5</sup>B adds: præ frigore subdio. <sup>6</sup>Ab istius provinciæ incolis amissæ sunt mille et quingentæ oves in horrenda illa tempestate et æeris asperitate. Ingjalldus autem scribit in eadem provincia Midfyrdi duo millia ovum periisse B. <sup>7</sup>ejecta sunt in littora duo millia piscium vivorum et ultra B. <sup>8</sup>Not in B. <sup>9</sup>et tam magna exanimatarum focarum abundantia et multitudo passim in littoribus conspecta fuit,

qvalis nunquam antea, &c. B. <sup>10</sup>B adds: æstivo tempore. <sup>11</sup>Possibly Sigurður Ólafsson, minister of Refstaður in Vopnafjörður 1602–29. <sup>12</sup>auditas fuisse voces campanæ in aëre B. <sup>13</sup>B has the heading: De meteoris. <sup>14</sup>Arngrímur Jónsson, rector of Melstaður and officialis, died 1648. <sup>15</sup>David Herlicius (Herlitz, 1557–1636), German physician, poet, and mathematician, practiced medicine in Lübeck 1606–14. Jöcher (*Allgem. Gel.-Lexicon*, II. col. 1534) mentions among his writings *De iride lunari*, but gives no date. <sup>16</sup>B adds: Vide eius descriptionem in literis Dn. Arngrimi. <sup>17</sup>B adds: Vide eius descriptionem in literis Dn. Arngrimi. <sup>18</sup>B has the heading: Tristis relatio. <sup>19</sup>Sigurður Einarsson, minister of Breiðabólstaður in Fljótshlíð 1591–1626, died 1634. <sup>20</sup>tum nuper B. <sup>21</sup>Consulatus est illum pastor, et multis pijs ac salutaribus refecit admonitionibus; ipse etiam insignes, e verbo Dei allatas, consolationes recitavit, quare modo tranquillior nactus est conscientiam et solito lætior factus est B. <sup>22</sup>B adds: Christianorum. <sup>23</sup>consolationis plenissimam absolutionem obsignatus est certissimo fœdere et *ρεκατηρω* suæ reconciliationis cum Deo, corpore videlicet et sanguini Domini nostri Jesu Christi B. <sup>24</sup>hactenus non obtigerat B. <sup>25</sup>Probably Skúli Jónsson, nephew of Daði Guðmundsson in Snóksdal. <sup>26</sup>Not in B. <sup>27</sup>Eggert Hannesson was lawman of the Northern and Western Quarters 1556–67; the event apparently took place 1569. <sup>28</sup>B has the heading: De monstro in Albi Skálholtensi. <sup>29</sup>mirabile B. <sup>30</sup>B adds: magnum. <sup>31</sup>B adds: in secutura hyeme. <sup>32</sup>præsignare putatur; quod licet interdum correspondeat, haud tamen credibile videtur B. <sup>33</sup>Not in B. <sup>34</sup>Ad hæc in tractu Albulæ, amnis Skálholtensis, aliquoties monstrum conspectum fuerat B. <sup>35</sup>Not in B. <sup>36</sup>Gíslí Jónsson, bishop of Skálholt 1557–87. <sup>37</sup>Brasmus Villadsson, rector of the Skálholt Cathedral School 1561–64, minister successively of Garðar on Alptanes, Oddi, and Breiðabólstaður in Fljótshlíð 1564–91, officialis 1587–89, died 1591. <sup>38</sup>B adds: De cornu huius monstri referunt quidam, quod insigni nitore niteat. <sup>39</sup>Not in B. <sup>40</sup>Ólafur Einarsson, hymnologist, half-brother of Bp. Oddur, minister of Kirkjubær in Hróarstunga 1609–49, died 1659. <sup>41</sup>Bryníulfus quidam B. <sup>42</sup>duabus B. <sup>43</sup>&c B. <sup>44</sup>Ormur Þorvarðsson, minister of Reynivellir in Kjós 1603–18. <sup>45</sup>Probably Ísleifur Einarsson of Saurbær on Kjalarnes. <sup>46</sup>Not in B. <sup>47</sup>admisit B. <sup>48</sup>B adds: (ampla sane spolia). About this raid, see account in the letter-book of Bp. Gísli, quoted in *Tyrkjaránið á Ísl.*, 1906–09, p. xxxvi; the date given there is June 30 to July 15. <sup>49</sup>Ari Magnússon, prefect of Ísafjarðarsýsla from 1598, died 1652. <sup>50</sup>B adds: auxiliatoribus. <sup>51</sup>Thus in MS. <sup>52</sup>Thus in MS. <sup>53</sup>This is the great comet of 1618, observed by Kepler, the date here is consequently wrong, there also being NB in the margin (cf. Björn á Skarðsá, *Annálar*, 1775, II. p. 92). The book referred to as written by a Rostock student is doubtless Joh. Hoppenerus' *Kort Forklaring offuer den ny Comete med den lange Hale eller usedvanlige Stiernis Beskriffuelse, hvilcken udi dette nærværendis Aar 1618 i Begyndelsen aff Nov. Maanedt for Solens Opgang i Sudost, haffuer ladit sig til siune. Først tryckt til Rostock oc nu tryckt i Helsingør 1619*, 4<sup>o</sup> (see *Bibl. Dan.* II. 72). <sup>54</sup>in sanguinem convertus est B. <sup>55</sup>Not in B. <sup>56</sup>&c. B. <sup>57</sup>23. <sup>58</sup>In Septembri et Decembri vehementer ardere cœpit mons meridionalis Islandiæ, Sýðujökull, ex quo damnosissimo incendio tam copiosa exustorum lapidum harena et cinis proximas provincias, Mýrdal et Tungusveit, obruebat, ut per quadriduum non tantum solari lumine, verum etiam diurna luce fere omni destituerentur. Propemodum itaque desertæ et desolatæ sunt hæc provinciæ ab eorum incolis; nam per consequentes aliquot annos, ob prædictum harenæ descensum, parum illic fœni colligere et corrådere licuit. Etiam hæc exustorum lapidum harena et cinis in Norvegiam usque penetravit B.—An account of this eruption was written by Þorsteinn Magnússon, prefect of Skaptafellssýsla (died 1655), dated Sept. 15, 1625, and addressed to Gíslí Oddsson (see *Söfn til sögu Ísl.* IV, pp. 200–215). An abstract of it in Danish by Niels Helvad

was printed in Copenhagen 1627: *Sandferdig og kort islandiske Relation om det forferdelige og gruelig Jordskælf, som skedde for Østen paa Island, hoss Tyckebey Kloster*, etc. 4°. <sup>2</sup>This must be the author himself who became rector of Holt 1623. <sup>3</sup>Not in B. <sup>4</sup>ampla B. 24. <sup>1</sup>captivos homines avexit. De his alibi plura B. <sup>2</sup>Above in another handwriting: navigationem. <sup>3</sup>Jón Jónsson, minister of Melar in Melasveit 1623-63. 25. <sup>1</sup>B; In boreali Islandia duæ mulieres mutuïs maledictionibus et diris sese devovantes subitanea morte optiêre (?) A. <sup>2</sup>Deus nostri misereatur, et nos ab omni malo protegat B. <sup>3</sup>qvo impijssimo scelere modo peracto, a spiritu Sathanæ, motum atqve exagitatum cadaver hominibus immensem timorem, terrorem et trepidantiam insinuavit. Cum piscatoribus qvibusdam abijt in Hrijsey, cujus inhabitatores multis diabolicis incursionibus tam furenter ac instanter oppugnavit, ut relictâ insulâ in solida terrâ subterfugium qvœrere cogerentur. Deinde regionem repetens piscatoribus sese transvehentibus, nihil male fecit, &c. B. <sup>4</sup>Post Epiphaniam fluvius qvidam rabidissimus (Sog appellatus) B. <sup>5</sup>duos B. <sup>6</sup>prædio B. <sup>7</sup>B adds: cum in navim extracta atqve. <sup>8</sup>deinde, cum etiam partes domum deportarentur, similiter qvælibet illarum miserrimas voces effudit, qvare modo in mare projectæ sunt B. <sup>9</sup>infantem, contra naturam B.

## DE MIRABILIBUS ISLANDIAE.

Anno 1638 18 Aprilis descriptionem rerum admirabilium, quæ in patria occurrunt, ordior, quod utinam tam fælici sydere ac auspicio quam voluntate simplici, mente candida et veritatis studio, benevertente Deo, fiat.

Capitulum I. De mirabilibus Islandiæ scripturienti primo omnium sedes loci ad poli elevationem, sub quo videlicet climate aut parallelo sita sit regio, enucleandum esse, haud invitus fateor, propterea quod in hac ratiocinatione plurimos scriptores plurimum dissentire deprehenderim. Ea vero est ingenii mei tenuitas, ut quamvis a doctissimo pariter ac humanissimo viro, Dno. Christierno Longomontano, in re astronomica facile principi, sedulo hortatus et ad eam rem honorifico munere, quadrante instrumento optico, liberaliter instructus fuerim, tamen vel propter negligentiam et incitiam meam, ut ingenue fatear, aut propter incommoditatem hujus loci, qui est in meridionali Islandia Skalholtiæ sedes episcopalis, in qua me prorsus indignum post divinam providentiam Regia Majestas clementer collocavit. Sunt enim hic montes circumquaque, obstaculo quo minus exacte ad ejus cognitionem devenire possum. Malo obseqventer locum dare aliorum eruditiorum sententiæ quam de meo quippe incerto temere aliquid novi statuere, sperans mihi veniam dari, si tantum illorum, qui propria observatione per baculum Jacobi aut aliud quodvis instrumentum nauticum ad rei veritatem, mihi quidem maxime verisimile, aditum tentarunt, judicium seqvar simplicissime, de quorum numero nunc temporis est mercator strenuus, vir beneprobatus nostratibus inprimisque solers, Johannes Nansonius ad portum Kieflavík, qui in libello quodam accurate designat elevationem poli in varijs locis Islandiæ, non inutiliter a se vel alijs observatam; legatur iste liber Danico idiomate expressus. Nam hoc totum negotium facilius ac fælicius ad loca ista maritima, ab eodem citata, discerni potest quam supra in locis habitabilibus montosis. Ne autem lectorem commoveat, quod elevationem istam in admirato habeam, utpote quæ constituta esse videtur, quantumquidem ego conjicio, sub ipso Arctoi poli parallelo aut etiam, ni fallor, in ejusdem climatis quasi angulo, mecum quæso, intueatur porro dissimilitudinem quantitatum dierum ac noctium tam in solstitio brumali quam æstivo.

Habemus enim fere integros menses tres tenebris nocturnis prorsus carentes, videlicet inde a dimidiato Martio usque ad finem Junij vel etiam dimidium Julij et ultra, si crepuscula connumeremus, quæ vicem noctis subeunt in introitu et exitu hujus temporis spatij, adeo ut in medio ejus nulla prorsus umbra notabilis de nocte in nostro hemisphærio appareat, sed etiam ipsum solis corpus medijs noctibus integra septimana plus minus in nostro horizonte sit conspicuum ad elevationem vel cubiti, quod propria experientia edoctus in locis maritimis, ubi montes non impediunt, tum etiam ex altissimis montibus facile apparuit, constanter et vere assero. Rursus autem in brumali solstitio maximo diem quidem habemus in plaga meridionali horis circiter octo aut ad minimum septem, si crepuscula adnumeremus. Solem vero nunquam amittimus, ut volunt quidam, sed vel in ipso puncto solstitiali hyberno insulam nostram collustrat fere tres integras horas, ubi montana non obumbrant. Atque ita se habere res ipsa loquitur, animadverteruntque iamdudum nostratium doctiores, quod ipsum in pagellis patris mei beatæ memoriæ, qui fuit olim in mathematicis discipulus celeberrimi astronomi Ticonis Brahæ, ideoque observator hujus rei ex fundamentis astronomicis industrius, non oscitanter annotatum invenio in *ἀντοσχεδιασµατε* de patria, ubi hæc addit: 'Interim neque contemnemus studium neque supputationes eruditorum virorum, qui et longitudinem et latitudinem per mediam Islandiam conati sunt ostendere. Arbitror enim Petrum Appianum et alios, qui calculum ejus sunt imitati (de longatione parallelorum ab æquatore usque ad Islandiam) non multum a vero aberrasse, &c.' Hæc ille. Quomodo autem ista omnia convenient cum regulis communibus et vulgaribus positionibus astronomorum, non invenio, ideoque mihi fiunt tanto magis admiranda, nisi liceat imaginari globum terræ non esse usque quaque rotundum, sed instar ovi oblongum, ne dicam quibusdam partibus suis gibbosum, nosque sub extima summitate habitare, quod probis astronomis dispiciendum relinqvo, conscius ruditatis meæ in tota facultate mathematicæ.

Capitulum II. Quamquam situm dilectæ mihi patriæ meæ ex fundamentis astrologis astruere aut declarare nequerim, illud tamen in confesso est, nostram hanc insulam septentrionalem ab occidentali et boreali latere a Grönlandia cingi, quemadmodum ex certis annalibus veterum patet. Dependet enim secundum

illos ab asperrimis septentrionis partibus in Norvagia interjectis magnis et numero plurimis alpibus, montibus, convallibus, vadis et fretis (fortasse perpetuo concretis) ipsa Grönlandia porrigens se ad plagam, quæ Islandis est pene occidentalis, usque ad Americam ferme, quod in mappis quibusdam recentioribus observatur. Verum in ista maris latitudine, quæ his regionibus interjecta est, immanis glaciei moles aut creata ab initio, aut post modum nata, aut profecto sensim aucta et concreta fluctuat. Hæc ut est immensæ magnitudinis quoad omnes dimensiones, ita etiam singularem et peculiarem motum et vires habere creditur. Non enim semper tempestatum furore regitur, sed suo quodam occulto motu et vi maris contra easdem fortissime nititur et velitat, ac quavis minutissima sui parte, ad locum, a Deo et natura præscriptum, sive ad ipsam molem et massam contendit tanto impetu, ut quasi secundum flumen aliquod rapidissimum fluctibus proprijs acta feratur, atque in hoc cursu æquet sæpe navigij cujusdam vel onerarij velificationem; alias autem ut plurimum sequitur ventorum ac tempestatum dominia, et ut cæteras studiose vitem scriptorum nugas de inauditis et minus verisimilibus vel etiam monstrosis miraculis de hac glacie boreali, ita enim nunc appellare liceat illa tantum, quæ vera sunt, eaque pauca in medium adferam. Importat nobis dicta glacies, quotiescunque hasce oras, præcipue septentrionales, raro maximam partem insulæ, alluit, minime quotannis, sed certis vicibus et a Deo omnia dirigente statis intervallis, æris intemperiem maximam, hominibus pariter ac jumentis adeoque omnibus animalculis, quæ hic degunt, minime salubrem adeoque annonæ caritatem indivisum comitem, nisi quod aliquando immensam copiam piscium, phocarum, cetorum et idgenus aliarum fertilitatum quasi decimas aliquibus in locis secum adfert attrahitque, cujus tota insula raro fit particeps. Repperiuntur præterea sæpicule ursi et falcones, qui eam comitantur et quasi fortuito illa descendente relinquantur. Hujus glaciei mentionem hic insinuare visum est, maxime ea de causa, quod singulare miraculum ut plurimum eandem antecedit, concomitatur aut sequitur nimirum adpulsus lignorum tam numero quam quantitate præstantium, quo beneficio ædificia pene omnia per totam insulam egregie sustentantur, quo se destitueremur penitus, omnino actum esset de nostra habitatione; quercus istæ varij generis sunt, abies, fagus, alnus,

fraxinus solenniter et cæteræ species arborum, quarum omnes hic enumerare non attinet ; sed quemadmodum isti rami quidam adeo sunt exiles et tenues, ita vicissim quidam corpora arborum adeo sunt grandia, ut quadraginta octo ulnas, quantumquidem ego memini, excedere visa sint, crassitudine sua ad longitudinem proportionata. Unde vero tanta sylvarum copia ad nos enatet, dissentanea sunt diversorum judicia, nam sive ista ligna, corticibus plane carentia postquam huc appeterunt, a fluvijs Grönländicis aut alijs detrudantur sensim et quotannis ad oceanum, quod quibusdam est in quotidiana divinatione, sive ingentes sylvæ in fundo maris alicubi subcrescant, quod non minori verisimilitudine quidam autumerit, atque ab injuria tantæ glaciæ paulatim diruantur atque eradicentur, sive alio quovis modo, quem sanior philosophia non respuit, ad nos deferantur. Mihi tamen pro miraculo est tantum Munificentiae Divinæ beneficium. Nec facile adducor, ut credam myriades tantorum lignorum de finibus Norvegiæ quasi ab oriente huc appellere, partem tamen vel exinde ad nos enatare, facile largior.

**Capitulum III.** Post ista in se satis admiranda, quæ leviter attigeram, proximum locum sibi vendicare videntur meteora, quæ præter communia et naturalia, ut sunt irides, parelia, paraselini,<sup>1</sup> fulmina, coruscationes, tonitrua &c., singulariter notabilia et hujus loci quasi maxime propria occurrunt plurima, de quorum numero primum locum obtinet splendor nocturnus insignis, quem materna lingua *nordurljós* appellare solemus, quasi lumen septentrionale, quod nescio, an usquam locorum mundi nisi in extremis Norvegiæ angulis Aquilonem spectantibus appareat. Hoc lumen cœleste, terribile non minus quam admirabile, aliquando totum quasi cælum subito et continue inflammare videtur. Alias sive majorem sive minorem ejus partem, quæ septentrionem spectat, accendit adeoque celeriter motu suo discurrit intra suos limites, ac si intemperatissimam flammarum commotionem intuearis, quam quidem pauci adeo sine cerebri conturbatione et quadam quasi vertigine diu aspectare sustinent, quod ipsum lumen tanto magis est admirabile, quo sæpius fulget aëre sedato, nubibus vacuo et vel maxime sereno. Oritur plerumque tempore hyberno ab occidente alias sensim,

<sup>1</sup> Thus, for paraselenæ.

alias quasi facta vi aut eruptione a loco solis, quem obtinet circa horam vespertinam 6. aut 9. aut intermedie. Aliquando etiam, quod rarius contingere observatum est, surgit atque inflammatur a loco solis matutino ad horam fere 7. aut 9. aut intermedie, ac tantum luminis adfert, ut viatores medijs noctibus etiam absque luna, quoque animus vocat, absque impedimento tanquam in clara luce meridiei faeliciter proficisci possint; literasque ad istam solam lucem legere qvivero. Integris noctibus aliquando ista lux capitibus nostris supervolat, donec auferatur a lumine solis vel diei ex oriente. Qvæ autem sit ratio et causa tanti splendoris, plurimum nos latet, neque a vetustissimis nostratium scriptoribus aut antiquissimis parentibus qvicquam ejus addiscere potuimus. Addam tamen plausibilem conjecturam, qva quidam conjiciunt radios solares, quando immanem istam glaciem præfatam diverberant, repercussione sua cœlum illuminare et pro inquietissimo motu fluctuum oceani ad alluvionem glaciale istum summe inconsiderabilem atque inconstantem fulgurationis motum in cœlestibus causare, non secus ac si vas aut urnam aqua plenam ad ostium domus tuæ in radijs solaribus deposueris, in summo lacunari domus repercussio radiorum apparenter existat, qvæ mota aqua moveatur, subsidente subsidat, quod astronomiæ speculatoribus, quo in loco habendum sit, mihi necesse est relinquere. Cæteræ coruscationes, ut dictum est, quamvis sint communes, tamen hic videntur esse vehementiores longe ac multo crebriores, quam in alienis nationibus est experiri. Sæpius enim tonitrua et fulmina domibus, viatoribus, pecudibus, pratis, campis et montibus fuerunt adeo nociva, qvæ non est de instituto meo hic pluribus attingere, sed ea solum leviter adumbrare, qvæ minus vulgaria sunt meteora, qvale est, quod *hræfarelld* nostrate lingua vocamus, qui idem fere est ac ignis perpendicularis physicis appellatus; surgit enim vel incenditur in aëre super aliquo aculeato ut pileo, digito, scilicet porrecto, loro, flosculo &c. quasi turricula minutissima aut candela flammans clarum præ se ferens splendorem leviter lucentem. Tum globus igneus emissarius, qui discurrit in aëre ab oriente ad occidentem ut plurimum, alias retro, quod tamen rarius; nomen sortitus est a bellis et homicidijs, quod semper portendere idque fere infallibiliter arbitrantur, ideoque *vijga-hnöttur*, id est globus homicidiorum. Magnitudine superat maximarum bombardarum farcimina, sine strepitu et fragore



volans. Huic affine est, quod *vijgabrand* quasi machæram homicidij nominamus ; quod etiam plerumque de supernis volitat deorsum, figura ejus pugionem undiquaque representat, qui alias decidit in cuspidem, alias in capulum cuspidem sequente idque sæpius, reliquans post se vestigia in nubibus quasi pellucas fenestras easque plurimas ac minutulas ; lenis fragor ab eodem desidente aliquando exauditur, non semper, tanquam de ferro ignito in frigida effervescente. Ignem quoque fatuum, *runnaell* vel *jard-ell*, in sylvis præcipue et arbustis terræ agnovimus. Stellas cadentes, scintillas volantes et cæteras fulgurationes varias non sine reverentia persæpe admiramur. Ad hæc visa et ostenta varia ær vibrat, qualia sunt cometæ insigniores caudati vel quasi criniti. Item virgæ aut gladij manentes aut hærentes quasi in medio aëre candentis viri aut pueri forma. Tum etiam militares turmæ aliquando, quæ omnia et cætera forte multa pluralitate sua atque assiduitate vilesunt. Capræ saltantes, draconem volantem atque idgenus quædam meteora alijs nationibus tantum non quotidiana ne novimus quidem. Ideoque de meteoris æris hoc loco satis. Sequuntur propinquiora et subterranea et aquea.

Capitulum IV. Meteoris accenseo non solum terræmotus, qui hanc insulam crebro ac horribiliter infestant, quorum numerus ideo incertus, verum etiam et præcipue ignem subterraneum, qui sæpe terribilem et damnosam eruptionem fecit, non solum ex monte Hekla, rumore non ignobili, sed etiam ex alijs plurimis vastissimis alpebus inibique aquis monstrosæ magnitudinis stagnantibus. Hekla quidem per intervalla persæpe se exoneravit evomendo atque ejaculando ignita saxa, lutas sordes et cineres ac arenas adustas, nec sine sulphureo nidore et mephiti abominanda toties, primum Anno 1104, quantumquidem mihi ex annalibus constat, deinde 1158, et rursus 1300, item 1340 ac 1389, posteaque sæpius, quorum temporum exacta supputatio, ut mihi nunc non est obvia, ita fortasse hic supervacanea videatur. Ea autem fuit ultima, quibusdam 13., Heklæ evacuatio et evaporatio, quæ annis proxime precedentibus accidit, quod alibi annotatum, cujus etiam vestigia hodie fumantia cernimus de locis vicinis. Alios et plures dixi montes alpesque similiter igne et sulphure ardentem erupisse, ut sunt ab orientali plaga maxime. Trölladýngia, nomen montis Anno 1356 latebras monticularum

aut giganteorum spectrorum dixeris. Hnappafellsjökull, alpes sunt, a rotunda monticuli cujusdam singulari figura ad imaginem globuli *hnappur* sic appellati, Anno 1363 dicuntur erupisse, et fortasse eodem tempore integram provinciam, fere 50 prædiola, secum una abstulisse et in oceanum magnum deportasse. Deinde Sólheimajökull, qvi non procul distat a Westmannejum, similiter insignem et memorabilem eruptionem fecit; post etiam Pyckvabæjarjökull aliqvoties, et nunc hoc anno 1638 rursus Sýdujökull. Aliqvando etiam simile quid designatum fuerat in locis qvibusdam qvasi in media insula procul a maritis sitis, cujus rei testimonia sunt oculariter tesqva saxosa, adustis lapidibus scatentia et ejus generis arenis et pumicibus apprime referta, qvæ *hrön* (*hraun*) idcirco appellare solemus. Talia sunt Kialahraun, Ódádahraun, Sölvahraun, Leppahraun, Svidenhornahraun, &c. Tum etiam alibi qvoqve ignes subterraneos exitum qvæsivisse patet, qvamvis datum anni a nobis ignoretur, velut in his montibus: Kierlingafiöllum, Kolgrimu et promontorio Reikianes cum omnibus sibi adjunctis vel potius conjunctis locis saxosis et arenosis. Jacent præterea qvasi in dorso hujus terræ, inter præfatas alpes et a tærgo illarum, immanis planities, quinque, decem et vel qvindecim milliarium qvo ad longitudinem tesqva inutilia, si pascua vites utrimqve adnata<sup>1</sup>; hæc sunt ut plurimum tria vel 4 milliaria qvo ad latitudinem, solis lapidibus et arenis oblecta, qvæ jamdudum qvasi callum obduxerunt, duriter ac firmiter coagmentata ideoqve facile pervia. Hoc magnum illud est et memorabile naturæ flagrantis opus in Islandia, ut verbis Saxonis utar, qvæ cum extremis fere subjecta sit frigoribus, tamen in visceribus suis tanti caloris fomentis exuberat, ut ignium perennitatem arcanis instruat nutrimentis. Putantur vulgo ignes isti subterranei non nisi lapides bituminosos, sulphura et vitra atqve aerem ipsum tantum inflammare et accendere, non autem ligna, gramina, vestes, bestias aut homines &c., qvod mihi nunquam fuit verisimile, neqve cuiqvam cordato existimo fore credibile, qvod enim terram ipsam, glebam denissimam et saxa durissima consummit et comburit, qvomodo non etiam stuppam adureret. In eorum igitur opinionem facile descendo, qvi Dei beneficio singulari et miraculo supernaturali id fieri putant, qvod ipse ignis aut ejus substantia ad nos et pecudes nostras itemqve ad gramina

<sup>1</sup> Thus.

et sylvas minime pertingat, qvamvis lux aut incensus aër ex eo nos circumfulgeat fulgure tqve aut terram leniter lambat. Iudicium vero strictius et accuratius de ijs omnibus apud naturæ speculatores et physicorum indagatores esto ; neque ego istis recensendis diutius immorari decreveram. Hoc unicum propter cætera hic est valde admirandum, qvòd ignes isti subalpini vi et mole aquarum nunqvam submergantur aut extingvantur, sed tanqvam per fenestras ex illis vel maxime scintillant et sicut ignis noster frigida temperanter affusa alitur et accenditur, ita videntur isti majores tanto ferventius trans aquas furere. Ne lectori sim gravior aut ad nauseam dicere intendere videar, his nihil super adderam, nisi contraria vis naturæ mihi hoc loco in mentem revocaret, cymerias umbras aut ægyptiacas tenebras palpabiles in hanc patriam nostram aliquando et forte aliquoties invasisse et obumbrasse ex annalibus veterum didicerim. Qvamdium autem qvovis tempore duraverint et datum qvòd vocant annorum non adscriptum reperij. Non vero hæ sunt illæ tenebræ, qvæ ex nubibus arenosis certis qvibusdam locis, alpibus, dum ignem vomunt, vicinis, usum solis aut lucis peniter interceptiunt, sed aliæ qvædam umbræ miraculosæ. Hic quoqve necessum videtur meminisse nubecularum picearum seu vellerum ex aëre in terram decidentium, qvæ prata et pascua læthaliter inficiunt, quæ videntur qvasi feces ejus generis meteorum, ne dicam metallorum subalpinorum, de montibus evaporare, in aëre se colligere, posteaqve gravitate sua terras maculare et pastui non solum inhabiles, sed etiam venenatas.

Capitulum V. Sunt et alia supradictis meteoris non omnimodo absimilia, qvalia sunt igniti vomitus maris aut qvasi diu temporis candentia ignium luminaria supra vastitatem maris hybernis maxime noctibus, qvales fomites lucentes hoc eodem anno, qvo ista scripsi, nimirum 1638, varij et magni pluribus locis, ad austrum præcipue vergentes, sæpe conspiciuntur ; ac subesse ignem ejusmodi etiam terræ, qvæ mare sustentat, testes sunt Elldeyiar, id est ignis insulæ vel insula, qvæ a continente distat 12 milliariibus in gremio oceani magni sita, qvæ qvo tempore ibidem primum eruperit, nunqvam antea visa, annales nostri data certa indicatione annorum judicant. (Addatur datum.) Tum etiam alius quidam ignis in alto mari accenditur, qvando copia lignorum huc appellentium vi fluctuum ita conglomerantur, ut sese invicem

longo nisu tangant et urgeant, donec accendatur ignis, qui diutius durare nequit undis et fluctibus extingventibus, nisi in temperatissimo aëre et mari sedatissimo unica vel altera hora tantum perdurare potest. Hoc ipsum revera ita se habere præter nautas, qui aliquando ad locum istum ignitum et excandescentem navigio feruntur atque oculariter actum istum intuentur, vel ipsa ligna, quæ littoribus appelluntur, tantum leviter adusta demonstrant. His superaddo luminaria quædam<sup>1</sup> manentia et hærentia in infimo aëre supra mare variarum figurarum, quæ notabiliter apparent in australibus plagis præcipue, quorum formas et habitudines latius explicare non intendo.

**Capitulum VI.** Explicitis brevissime meteoris præcipuis, quæ hactenus mediocriter succurrunt, ad qualemcunque descriptionem portentorum summe notabilium hujus insulæ descendo, in quorum loco facile primus obtinet angvisne an serpens fluviatilis, qui visu fededignorum hominum creberrime apparuit in profluente orientali, Lagarfiôte, immensæ magnitudinis, *strandvorm*, nomine lingua norvegica usurpato, hic tamen satis incompetente, quia proprium deest, appellare liceat, cujus monstrosa quantitas eaque incredibilis ad longitudinem aliquot stadiorum sese extendit. Nec desunt, qui longitudinem ejus ad integrum milliare et ultra porrigere audent. Is eodem loco semper apparuit in curvaturis, ut ita dicam, alias tribus, alias duabus, alias tantum una; immane corpus ex aquis profundissimis exeruit atque ostendit, quæ visio nostratibus perpetuo fuerat prodigiosa. Nam plerumque aut annonæ caritatem aut singularem pestem aut magnatum mortem sive quidvis aliud portendere atque ominare creditur, cujus caput et cauda nunquam visa. Rumor est episcopum quendam vel alium quemvis sanctulum exorcistam ibidem alligasse, quod ut nugas et tanquam fabulam obiter refero. Postquam autem statis temporibus prodigiosum corpus supra aquas erexerat et aliquamdiu conspectui paucorum tantum simul obversatus fuerat, quod illi monstro fere solet esse perpetuo ad unius horulæ plus minus spatium; iterum se aquis paulatim submergit facta insigni commotione idque non semper locorum vicinorum, adeo ut ædificia propinqua quasi terræmotu quodam subacta corruant et aquæ profluentis ad utramque ripam magnam inundationem ad tempus sentiant, postea autem leniter desideant.

<sup>1</sup>In the margin: *Bragdelldr*.

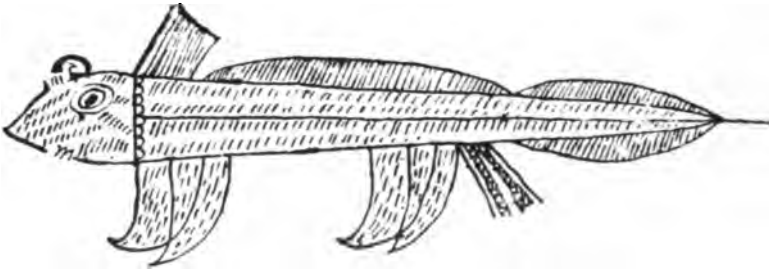
Similes quædam sive bestię sive monstra potius naturę in pluribus alijs amnibus ac fluvijis hujus regionis subinde conspici, certum est, non tamen æqvę magnitudinis neqve semper eadem figura. Unum quidem in eodem Lagarfljóte forma phocę invetę ac monstrosę magnitudinis; alterum figuram raję maximę immensę quantitatis repręsentat. Skaptaa permeare putatur ingens angvis fluviatilis versicolor. Proximus huic prædio Skalholtensi affluit amnis notorius Albis, Hvijsa nomine, qvem sive unicum idgenus monstrum sub varia forma diversis locis spectandum, sive multa forma tamen dissentanea inhabitant, incertum est. Surgit enim ex aquis aliquando qvasi una moles informis, domunculę sive ædificio fere similis, squalida, colore subfusca, interdum variegata. Alias apparet qvasi cuticula parum pilosa, aliquando squamea, alicubi qvandoqve testacea et qvasi scoriata. Alias velut insula minuta subsidere et fluvio innatare videtur; alias instar immanis angvis variegati cernere est. Alias una tantum parte sui vel curvatura, alias duabus, alias tribus se videndum exhibet, tantumqve ut mira et varia monstrositate, sic qvoqve monstrosa varietate; aliam atqve aliam induit figuram, nisi tot sint monstra, qvot forma in eodem lacu et perfluente habitantes. Pescatores novi, qvi, cimba in medio gurgite hæsitante supernaturaliter, extra cimbam se receperant ac stantes, ut creditur, in tali corpore ibidem latente, eandem loco movere et fluitare necesse habuerint. Eqvos qvoqve memini, in vastissimo huic gurgite amnis natate solitos, in quiete vadare in medio profunditatis subjecto, qvod conjiciunt, aliquo tali corpore fluviatilium portentorum, de qvibus diversę sunt opiniones. Siquidem aliqui volunt hæc esse spectra et phantasmata dæmoniacā, alij spiritus damnatos, corporea vestitos figura, contendunt, qvorum neutrum mihi fit verisimile. Quicqvid enim monstri sit, corpoream massam et molem et motum visibilem habere cernitur, ideoqve creaturam tangibilem sapit. Sunt, qvi tentarint sed frustra sagittis manuarijs angvem adoriri, qvia ipse nequidem tantillum sensisse observatus est. Plurima fabulosa, qvę ad hanc narrationem spectare videntur, sciens, volens prætereo tanquam prorsus relatu indigna minimeqve sana. Addantur his hyppopotami, qvi plerumqve sub forma eqvina spectari solent, ideoqve *nikurhestar* appellari consueverunt. Hi et numero non pauci et quantitate non exigua in multis aquis stagnantibus

præcipue observantur, in quibus hoc est admirabile, quod in varijs formis appareant ; nunc enim eqvum, nunc bovem, nunc piscem aut salmonem prægrandem repræsentant ; alias pelvim aut lucidum aliquod metallum sub aquis videre sibi videntur harum rerum speculatores ; quæ phantasmata esse malignorum spirituum facile adducor, ut credam, nisi hoc unicum obstaret, quod sæpius audiivi, olim accidisse, nimirum eqvum ejusmodi fluvialem usibus domesticis bajulendo aut ineqvitando servisse, quod tamen poterat immundus spiritus levi negotio efficere, neque prolixior ero in istis adeo occultis determinandis.

**Capitulum VII.** Quoniam mentio incidit de monstribus et portentis aquarum, reliquum est, ut quædam ejusdem generis etiam in mari perlustremus, quæ siquidem omnia dinumerare neutiquam possibile duco, tanta enim eorum est varietas et multitudo. Mihi sufficiat maxime singularia quædam saltim delineare. Præter ingentia illa corpora bestiarum ac balenarum, quæ ad miraculum usque multitudine sua nostrum oceanum implent, quarum aliquot species postea suo loco satagam ; præterque piscium atque pisciculorum genera prorsus innumerabilia visuntur quoque alia maris, ut dixi, portenta seu monstra, non solum earum creaturarum, quæ figuras terrestrium æmulantur, quales sunt sues, boves, canes, vituli, marini homines quoque, si modo eos homines appellare liceat, sed etiam aliæ multiformes figuræ, ut angves aut serpentes admirandæ quantitatis ac diversissimi coloris, quos occasione præcedentis capitis primum hic nomino et quidem appellatione propriissima *strandvorm*. Horum quidam adeo putantur immanis magnitudinis in vastitate oceani, ut vel centum ulnas excedant, cujus rei testimonium est is præter cætera documenta, qui prope Westmanneyiar videndum se præbuit multis ante annos plus minus 40, uti referunt quidam etiamnum superstitēs, quibus hoc monstrum oculariter apparuit, exerens caput et corpus suum supra aquas in aëre instar mali navis onerariæ in tantam altitudinem, ut superare videretur scopulum quendam domesticum, Heimaklett, qui ibidem loci porrigit se in altitudinem profecto 60 cubitorum et ultra. Undecem naviculæ piscatoriæ non procul aberant, quibus hæc visio nimis fuerat terribilis, nisi balenæ quoddam genus, *steipereider* vocant, cui a Deo et natura mirabiliter inditum esse certis indicijs et plurimis exemplis edocent rei nauticæ operam dantes, ut naviculas a feris illis

bestijs tueatur, oportune ad auxilium properantem vidissent, quæ totis viribus et insigni quadam lucta portentum hoc non solum domavit, sed etiam procul ab insulis arcuit, ex quorum strepitu tanta exorta est maris inquietudo, ut cimbæ præfatæ vix et quasi cum vitæ dispendio portum suum occuparent. Reliquos, ut numero plures ita quantitate longe minores ideoque minus nocivos ac terribiles, non oscitanter prætereo brevitatis amore et studio. Homines marinos antea dixi, quos tritones ac syrenes fortasse Latini nuncuparunt, nostratibus vulgato nomine dicuntur *marbendill*, sexus masculini, *margía*, foeminini. Illæ quidem, ut ajunt, caput, vultum, collum et humeros ac totum corpus usque ad umbilicum hominem nudum representat, manibus tamen carentem, nisi quod aliquid simile fere sub mammis conspiciatur, et caput acuminatum quasi scutum gerat; posteriora ejus in piscem desinunt; fæmina autem muliebri figura conspicua, forma ab istis paulum diversa, nam caput, vultum, collum ac humeros et brachia longa habet, mammos muliebres prolixosque in capite capillos, facies tamen utrique valde torva esse dicitur et truculenta, os diductum, genæ pendulæ, cætera pinnatus piscis; atque hæc tantum nautæ poterent referre, cætera ignorantes, propterea quod rarius diu spectra ista seu portenta conspiciantur. Anno 1586 annotatum est in australi parte Islandiæ visam ejusmodi speciem quandam et exauditum lugubrem salis gemitum, qui fortasse vicem cantus Syrenum obtinet. Datur etiam quoddam genus monstri marini, quod erecto corpore tanquam super aquas stare videtur, colore pallido et figura quasi hominis, pannis sepulcralibus obvoluti. Hoc monstrum, quando apparet, solet auferre nautas de cimbis unum post alium, dilacerare ac exedere in profundo, nisi qui supervivunt, contis, velis et remigio quam citissime fuga sibi consulant. Nomen ipsi portento *hafstrambur*. Minor quidam piscis aut verius spectrum consimili fere figura, non solum nautis minime nocivus, sed etiam, quando se visendum præbet, valde proficiuus, dicitur nostra lingua *mialldur*. Hic ubicunque locorum in vasto mari appareat, certo subesse creditur ingens pisciculorum copia, quod etiam multi cum fructu utiliter sunt experti; unde proverbium: *Sialldann bregdst mialldur aff mide*, id est, raro deest hic piscis loco, qui piscinam continet. Accedunt ad supradicta varij generis monstra adeo incognita, quæ quotannis fere multiplicantur. Visi sunt pisces capite et

collo humano, corpore tanquam passer magnus, *fidra* vernacule, et cauda carens. Visi sunt monstrosæ figuræ quidam, undarum vi ad littora appulsi, quos neque canes neque rapacissimæ volucres degustare tentarunt. Conspectæ sunt olim aliquando haleces literis consignatæ, et nuperrime quoddam pisciculi genus teterrimæ et abominandæ figuræ cum ejulatu tenerrimo apud insulas Westmannorum et alibi magno numero. Unicum restat plane novitium monstri simile, quod mihi videtur hoc loco non omittendum, nimirum Anno 1638, 7 die Martij, tale quoddam corpus piscis appulit ad littus australe, Hvalsnes, cujus figura et descriptio subjicitur :



Primo quantitas ejus major fuit, quam solet communiter esse mediocris aselli, quem sic vulgo appellamus, minor vero quam aselli grandis vel maximi, *långä*. Caput quoad figuram mugili vel capitoni non omnino absimile, nisi quod os seu rostrum sub capite gestat velut galea levis, dentibus saltem primariis insignitum tribus, uno quidem subrubeo aut subnigro in mandibula inferiore transverso acutissimo, duobus autem in superiore mandibula positus tantum non conjunctis. Post oculos in summitate capitis cornu incurvum, colore flavo nigris maculis resperso, aculeis acutissimis in infima parte sui, quod caput spectat, antrorsum munitum adeo, ut proprium pondus aculeis istis ad tignum pressis pendulum sustentare potuisset. Rostrum ipsum concavum ac molle, visu subnigrum, naribus ad os declinantibus. Deinde post brancias minutatas cornu erigitur, duritie et colore dentibus simillimum, ulsi forte magis albicans. Præterea pinnæ ingentes ante ipsum medium dorsi duæ, postea breviculæ pinnæ totum tergoris tegentes usque ad caudam, quæ exilis fuerat tanquam in mure, longitudinem ipsius piscis adæquans. Inferiores pinnæ aut cartilagine potius superioribus multo majores et



fortiores coram pectore. Deinde pedes bini qvasi sub posterioribus ventriculi, mutuo conjuncti tanqvam ungviculi avicularum solidipedum, spinarum instar undiquaque acuminati. His appendebant qvasi tibiæ binæ solutæ, ac rursus unica pinna major cum illis minutulis consequenter usque ad caudam iterum. Color fuit totius corporis, quantum conjicere poterant, ferme stanneus aut subferrigineus, præter unam lineam nigerrimam, qvæ in latere piscis in longitudine liqvet. Repperiuntur qvidem idgenus monstrorum marinorum ut plurima atqve varia, qvæ si omnia hisce pagellis includere vellem, variæ numerum dicere coner aqvæ, ut ille dixit qvondam.

Capitulum IIX. Sed qvia oceanum paulo altius ingressus sum, alias qvoqve species maximorum cetorum ac balenarum et grandiusculorum piscium hocce capitulo breviter atqve obiter recensere, nec sine admiratione, qvod spero, operam dabo, nam universam gentem tantorum mirabilium pauci norunt; sequentiæ vero utcunqve sunt obviæ qvantumvis, alijs nationibus plurimis ignota plurima. Legimus in antiquis codicibus lingua Norvegica, id est nostra nunc, conscriptis olim, aliquando conspectam ingentem belluam in ipso oceano incredibilis qvantitatis; fortasse eo tempore, qvo Pangbrandus qvidam, primus Islandorum sacrificulus, missam super dorso ejus integram recitasse citatur, datum &c., qvæ corporis sui mole qvodam modo formam insulæ natantis efficiat, atqve nonnullis ideo videtur leviatan Jobi cap. 41. simillima. Qvamvis autem ejus natura nobis sit plane incognita, tamen de eadem referunt, qvoties inedia patitur, rictu oris in immensum diducto halitum eructare, longe lateqve ab alijs piscibus odoratum, qvi prædam sibi paratam sentientes, majores cum minoribus nidorem seqventes, eo se conferant in alvum belluæ, atqve ita imprudentes ejusdem esca fiant ad satietatem. Nomen ipsi fecerunt *haffgufa* ab isto noxio veluti venenato spiraculo. Credat, qvi volet, mea nihil refert, tantum veritatem lectionis adfero. Affinem huic existimo belluam, qvæ mortua adpulit ad littus Islandiæ borealis, cui nomen Gudmundarlón, Anno 1397 immani corpore, cum dirissima fames incolas premeret, qvi non satis providi in escam ad inedia levandam converterunt, atqve imprudentiæ eas dederunt poenas, ut extemplo centum virorum expiraret. Reliqvi luctuoso casu perterriti postmodum abstinerunt, donec intercessionem divi alicujus

moniti dimidiam partem tantum hujus belluæ usui aptam esse didicerunt. Dicat quis hanc esse fabulam, non propugno. Addam potius, quod verissimum est, balenarum quoddam genus in tantam excrescere magnitudinem, ut longitudine sua 120 cubitos excedere exploratum sit, et vitulus ejusdem vel utero clausus ad viginti ulnas extendatur, dimensione latitudinis suæ ad tantam quantitatem adæqvata. Cæteras species cetorum saltem nomine tenus attingere visum est, siquidem nihil habeant peculiare, sola admiratione dignum, ut sunt: *Náhvalur*, id est, cadaveris balena, sic dicta, quod omnino sit esui hominum inepta et nocentissima, quæ inter dentes, quos perexiguos habet, ab inferiore parte unicum tantum in superiore oris parte prominentem gestare creditur eumque politissimum a Deo et natura exquittissimis ornamentis tanquam fabrefactum et elaboratum, longitudinem 7 ulnarum non superans. *Nordhual* ajunt 90 ulnas possidere, caputque ejus tertiam partem totius molis constituere, dentibus carere, rore tantum cœlesti nutriri, quod inde colligitur, quod quoties evisceratur, nullum aliud alimenti argumentum extat, quod ipsum ideo in tanto corpore admirandum. *Skjeljung* appellatur cetus, qui 70 ulnas aut ultra attingit, cujus corpus circumquaque conchis et algis ibidem succrescentibus tanquam in littore vestiri dicitur. *Raudkiembyngar* fere his similes sunt, quantitate multum minores. Qui desiderat plures etiam species bestiarum marinarum in oceano Islandiæ dignoscere, secundum hæc nomina quærat. *Hrosshualer*, qui equina quasi juba ornatum quassant dorsum. *Nauthualer* his non absimiles præterquam quod voce seu rugitu interstinguntur. *Búrhualer* insignem gibbum in dorso aut occipite gestant, pingvedine plenum. *Haffurkitte* huic similes quo ad arvinam et adipem. Item *sliettibaka*, quorum uterque gibbo caret; similiter *fiskreke* sive *sijldreke*, nobilissimum quoddam genus balenarum, quod putatur mas esse maximi illius *steipe-reidur*. *Andhualur* rostro quasi anatum dignoscitur, cujus pingvedo ut summa est, ita quoque virulentissima. Alij a colore denominantur, quemadmodum *huijtjngar* ab albo, *skialldhualer* a maculis, tum *geirhualer*, *bardhualer*, *hniðfngar*, *höffrungrar*, minimum genus cetorum. Datur adhuc quoddam genus a saliendo nomen habens *stöckull*, *sprijnghualur*, id est, saltans sive saliens, qui natura sua hominibus pariter ac naviculis vel etiam omerarijs potest esse formidini, eas enim

studiose sectatur ubique, nam sub aqvis oculatus est satis, verum quando se ex aqvis tollit, operculum natura dedit oculis ejus membranam quandam, quæ cæcum efficit atque ab scopo aberrare facit. Oblitus ferme fui unius notabilis speciei balenarum, quæ tamen aliquid miraculi secum portat, *magnhualer* dicuntur, qui non excedunt 12 ulnas, dentes habent caninis simillimos tanquam a natura in id armati et singulare virtute præditi, nec non improbitate, ut omnibus ex æquo tam grandioribus quam minutulis piscibus infensissimi sint hostes, maximos cetos quasi manu facta turmatim adoriuntur et dilacerant; utilitatem aut præstantiam istorum nemo mihi hactenus explicavit. Atque ita mediocriter videor mihi hactenus monuisse de miraculis quibusdam piscium grandiorum; longe autem plura sunt ex vulgi ac piscatorum nostratium sententia, quæ tanquam de abyssu Nerei ac Prothei emergerint, inaudita et prodigiosa fabulantur, quæ his adscribere non minus pudet quam tædet. Descendam nunc ad minores species sequenti capite. Nota Plinium asserere cetos quosdam sexcentorum pedum longitudinis esse et trecentorum sexaginta latitudinis, quod apprime convenit superioribus descriptionibus.

Capitulum IX. Longe diversa est species ejus piscis, quem vocant *hákall*, a superioribus cetorum, quamvis hi etiam ad quantitatem 8 ulnarum aut 10 vel ultra pertingant. Duorum autem sunt generum; unum quod ossibus plane caret, cartilagine solum vicem illorum sufficiente; alterum quod grandius ossa quoque habet duriuscula, ideoque *beinhákall* appellari solet. Isti superiores per ova generent; reperiuntur enim in foeminarum utero nunc 250, nunc 300 ova mollia, corticibus carentia, plane lactea tanquam ex solis colustris constant. Posteriores putantur esse viviparæ foeminæ. Per omnia fere illis similes sunt, longe vero minores ut pisciculi, qui vocantur *haaffur*, pinnam quandam aut verius corniculum in dorso gerentes, quod dentiscalpijs adeo putatur aptum natum, ut eosdem servet incolumes. Sunt et plures prædictis similes ut *haaskierdijngar*, *hnjsur*, quos alij referunt ad genera cetorum. Præterea phocarum species varie distinguuntur. Sunt enim quædam domesticæ aut fluviatiles nimirum ad ostia fluviorum magna turba habitantes. Aliæ autem adventitiæ oceani glaciem fere comitantur, præcedunt aut sequuntur; in illa namque gregatim ac magno numero habitare

solent, quarum aliæ semper supinæ natant rostro tantum ex aquis eminente, ac inde *wōduselar* appellati, alijs *opnuselar*, id est, phocæ supinæ; quibus adeo fervidus dicitur esse flatus vel anhelitus, ut densissimam glaciem solo spiramine excavare possint, atque hoc modo perviam sibi efficere. Hoc genus vulgo *skiemmijngar* appellantur. Reliqui ab his tam nomine quam aliqua certa nota distinguuntur, ut sunt *blōdkuselar*, *granselar*, *fletteselar*, *nordselar*. Hic mihi commodum in mentem veniunt pisces quidam *rostungar*, qui inter phocas et balenas prorsus videntur intermedii, sunt enim vulgaribus phocis majores, quamvis earum formam et figuram repræsentent, ad 14 circiter ulnarum longitudinem perveniunt, dentibus majoribus insigniti, inter quos duo præcipue prominent et excellunt ad longitudinem plus minus sesqui ulnæ, qui, cum haberi possunt, solis regibus digni tesauri æstimantur. Atque hactenus animalia potius quam veros pisces enumerasse videor, quæ, quantumvis plura forte reperiantur, ad nauseam recitare desino.—Rajarum vel pustinacarum<sup>1</sup> duo genera addo, alterum quod cartilagine constat, multo minore figura et corpore, alterum vero grandiuscule excrescit solidiora habens ossa, uterque piscis communi nomine *skata* appellatur, quorum minutula species *tindabickia* dicitur, eo quod corpus habeat aculeatum sive dentatum; omnes istæ species aut unam tantum aut tres aut quinque aut septem aut novem vel etiam terdecim pro quantitate corporis sui caudas habent aut verius pinnas solidiores circa caudam unam maximam. Passeres cum majoribus etiam minores huc merito pertinent, qui sua quantitate maxima vel rajas grandes superant, longitudinem forte 15 ulnarum sortiuntur et ultra.

Capitulum X. Numerus piscium minusculorum, qui revera pisces sunt vel aliæ quævis maritimæ creaturæ, pene est innumerabilis, varietas inexplicabilis, ac plurimæ vires et miracula incognita; faciam tamen periculum, quod possum, singularia quædam et notissima enumerando. Primus ex eorum ordine occurrit piscis nostratibus *lānga* appellatus propter longitudinis quantitatem, qua reliquos fere usque ad miraculum præcellit, figura merulæ non absimilis. Deinde *þorskur*, asellus major communiter. Item salpa sive cabelia. Asellus mollis *ýsa*, et minor *lýsa*, forte lucius. *Keila*, *kole*, *karffe*, *ubse*, *raudmage*, *grásleppa*, *marknútur*, *krabbe*, *krossfiskur*, *steinbýtur*, &c. Præterea testacei pisces variorum generum: *kúskiel*, *báruskiel*, *hörpudiskur*,

<sup>1</sup> In the margin: Platessas forte non inconvenienter appellaveris.

*auduskiel, kræklyngur, kudungur*, major et minor *sandmýgur*, *ygulkier, pétursskip, martuskiel*, et si quæ sunt ejusmodi plura. Tum vero halecum species insigniter variant a minima, quæ vix aciculæ longitudinem exuperat, usque ad maximam, ad spitamas duas circiter se extendente, nominavero. Hæc sunt, quæ modo succurrunt: *waraseide, agursýl, hornsýl, lodnusýl, trönusýl, kópsýle, haffsýlld*. Accedunt hic insecta rectius piscium quam veri pisces, qualia sunt: *brimbútur, marfló, marglitta, fisklús, óskabiörn*, &c. Notatu quoque dignum sentio, quod in piscibus etiam morbos quosdam agnoscere licet, non solum ulcera et pessima quasi apostemata ac velut herpes experiuntur, verum etiam insuper morbo vere gallico gens piscium visibiliter laborant, unde istud morbi genus præcipue in locis maritimis inter homines grassatur.

Capitulum XI. Seqvuntur pisces fluviatiles, quibus omnes fere rivuli et stagna mirum in modum abundant; et primo a præcipuis ac præstantissimis ut exordiar, salmones, vernaculo nomine *laxar*, quantitate magni et numero non pauci, duorum generum, aut ex oceano profluentes ingrediuntur, aut alias ex imis abyssis stagnantium aquarum proveniunt, quorum prior species ad longitudinem trium ulnarum procedit ac ultra; altera, quod *berglax* appellant, vero ultra duos cubitos quoad longitudinem extenditur, plerumque vero tantum uno contentum est. Post hos paulo minores pisciculi *sjöbyrtinga* vocamus, eo quod cæteris sunt lucidiores. Inveniuntur deinde troctarum vel truttarum species variæ. *Wrride* fere supradicto *berglax* similis, nisi quod maculis subrubicundis totum corpus distingvitur, carpo forte colore non absimilis. Neque desunt eorum minores ac minimi. Tum *bleikia*, masculus ejus *hængur*, sicut plurimum idgenus piscium nuncupari solet, qui vel minimam quantitatem, majorem, mediam atque maximam sortiuntur, adeo ut ultra quantitatem salmonum extendantur. His reliqui minores pisciculi subjiciuntur, quos *silunga* varij generis appellant, *murtur* quoque a minoritate usque ad minimum eorum *seyde*. Angvillarum plures sunt sectæ: *æteáll*, &c., *lodnuáll*; quorum alij rotundi, alij figuram trigoni vel etiam quadrantis imitantur, plerique leviter pinnati et omnes oblongi. Pessimum genus istorum omnium dicitur *hröckáll*, qui aculeis durissimis, asperri-  
mis atque acutissimis undiquaque scatet, qui, si caudam mordendo eqvi aut alius bestiæ ambiat, simul aufert, ferrum quoque hoc

pacto secare putatur vel hastulas ferro aculeatas. Generantur omnes ejus modi pisces, quantum reor, ex ovis, quorum multas myriades cernere est in utero tam troctarum quam salmonum. Datur quoque quoddam minutissimi pisciculi genus in plaga occidentali prope sinum Ysafiörd, quod ova tantum 9 in matrice continet eademque multo majora quam sint maximorum salmonum. Sunt et quædam apue<sup>1</sup> subrubentes. His adde ruburnos, *raudmaga*, qui fluvios etiam ingrediuntur magno aliquoties numero, verum non procul a mari, cum hoc sit eorundem proprium domicilium.<sup>2</sup> Reliqua sunt insecta piscium ut *brunklucka*, *watsormur*, *watsköttur*, &c.

Nomenclatura piscium in Islandia cum marinorum tum lacustrium seu fluvatilium: Angvilla, *aall*. Angvillarum aliæ sunt palustres, *vatsálar*, aliæ marinæ seu pelagiæ, quas vocamus congeros, *sibardálar*. Sunt præterea *hröckálar*, q. d. Angvilla tortuosa vel tortilis.—*Þorskur*, Asellus. Ex asellorum genere sunt: *Lýsa*, Asellus mollis. *Ysa*, Asellus minor seu callarias. *Keyla*, Mustela marina. *Lánga*, Mustela major, seu merlanus, vel etiam merlangus. *Upse*, Merlucius. *Flidra*, Passex; qui in hoc genere minores sunt, *líða* et *spraka* dicuntur. *Kole*, Passex asper seu squammosus.—*Hákall*, Galeus; in hoc genere mares communiter appellantur *hákallar*, fœminæ vero *flagmerar*. Hi cartilaginei sunt. Est etiam galeus, qui ossa habet, qui inde *beinhákall* et quibusdam *rýner* dicitur. *Hámere*. *Háfur* galeo similis est forma seu qualitate (quantitate vero minor), unde Galeus levis seu hinnulus vocatur.—*Hlíðre*. *Steinbítur*, Canis marinus.—*Skata*, Raja. *Tindabickia*, Raja clavata.—*Sýlld*, vulgo Halec vel halex, haringus vel haringa Germanis. Ejus species sunt: *Hafsýlld*, q. d. Haringa marina. *Köpsýlld*.—*Sýlakyn*, pisciculorum minutulorum appellationes: *Trönusýl*, Acus a rostri longitudine. *Lodnusýl*. *Vodusýl*. *Þosksýl*. *Varaseyde*. *Hornsýl*, Pisciculus aculeatus.—*Silungur*, Salmo. *Silungsmurta*, Salar, salmunculus. *Bleykia*, Trocta, seu Truta. In hoc genere mas *hængur* dicitur. Antequam e mari fluvios subeint, *sibreydur* communiter appellantur. *Urriðe*, Varius<sup>3</sup>.—*Marhnútur*, Mugil, Capito; alij dicitur *riðkill*. *Karfe*, Perca, Cyprinus, vulgo Carpio. *Raudmage*, Erythrinus, rubellio; mas *gráslemba* seu *grásleppa*.—*Skielfiskar*, Conchæ, conchylia: *Krákuskeliar*, Concha corallina. *Kúskeliar*, Chamæ. *Auduskeliar*. *Þörpuskeliar*, Pecten pectunculus. *Báruskeliar*, Concha striata. *Launguskeliar*, Concha longa. *Kudungur*, Cochlea. *Wogmere*. *Krossfiskur*, Stella. *Brimbútur*, Pudendum marinum, alij dicitur *blóðkieppur*. *Marbendill*, fortasse Homo marinus, seu Triton. *Óskabiörn*, Faber, seu Gallus marinus, item Zæus. *Ígull*, Echinus. *Ígulkiar*, Superficies echini. *Marfló*, Pulex marinus. *Siblafiskur*.

<sup>1</sup> Thus, for apuæ or aphyæ.

<sup>2</sup> In the margin: Nota scabiem et macula laxa et silunga.

<sup>3</sup> Thus, for Fario?

Capitulum XII. Seqvuntur iam suo ordine volatilia et quidem primo domestica. Aquila, avium facile princeps aut rex, egregie in his locis generat nimirum secunda ab omnium infestatione, quæ ideo sæpe tantam rabiem concipit, ut etiam viatores adoriri audeat, cujus rei testimonium notabile præter alia extat in provincia Borgarfyrde, nam mea quidem memoria vixit pastor venerandus iam senex, cui nomen sera Torffe Porsteinsson, vir apprime fortis ac robustus, quem brumali tempore in parochia sua proficiscentem duæ aquilæ simul acerrimo impetu feruerunt, altera a tergo, altera ad pectus viri, ungues rapacissimos vestibus impingentes<sup>1</sup> adeo, ut ibi fixæ hærerent. Pastor vero arrupto collo utriusque domum onus portavit, viribus pene consumptus ex ista militia, ad fores templi elanguit, donec se rursus colligeret et a domesticis prudenter ab hostibus liberatus, ne cutem aut carnem læderent. Creduntur aquilæ tantos furores concipere, postquam curiosuli quidam nidos ejus<sup>2</sup> intrant pullosque ibidem alligatos servant, donec parentes acquirant eis gemmam, peragratibus ante omnibus terrarum limitibus vel abstrusissimis, quæ vim habeat nodos omnes solvendi, quo pacto pullos suos liberaturi sint, quod tanquam frivola nugamenta non imprudenter insero. Corvorum feracissima, si quæ usquam terrarum, hæc est regio, quæ avis improbitate et maleficijs nimium nota est. Olores plurimos alit hæc insula, anseres quoque domesticos, *heimgiæse* vocant, paucis tantum locis, item anatum quasdam species<sup>3</sup>: *stockavnd*, *gröjond*, *toppönd*, &c., quæ hybernis temporibus loca vaporifera nulloque gelu obnoxia petunt, neque ibi frigoris immodici vim aut injuriam patiuntur. Præterea perdices, *riúpur* vernacule, gregatim patriam nostram pervolitant frigoris patientissimi. Natura dedit illis colores mutare, quo minus falconibus fiant præda, siquidem cum nive dealbantur in bruma, rursus terræ colorem fere cinereum cum æstate induunt. Ad hæc passerculi innumero numero etiam hybernis temporibus frigora nostra sentiunt. Horum genus grandiusculum ad distinctionem alias *sólskrýskiur*, alias *skógarþrestar*, minusculum autem *titliþingar*, *sniótitiþingar*, *grátitiþingar*, *þúffutitiþingar* appellantur. Neque vespertilionem ignoramus. Sic fuerunt aves domesticæ; gallinas cum gallinaceo paucæ quædam domus latiores vel delicatiores alunt. Seqvuntur adventitiæ.

<sup>1</sup> impingente MS. <sup>2</sup> Thus. <sup>3</sup> In the margin: Berniclas licet appellare.

**Capitulum XIII.** Adventitia dico volatilia, quæ tota hyeme nobis non conversantur ac ne spectantur quidem, quales sunt ut plurimum anseres agrestes, *graagaaser*, a cinereo colore sic appellatæ, cygnis paulo minores, quæ infinito pene numero vernis temporibus insulam occupant, ubicunque tamen de bruma lateant. Fama est proximas terras, Angliam, Hiberniam, Irlandiam,<sup>1</sup> Scotiam, quotannis repetere autumnalibus temporibus, easdemque vernis rursus deserere, dum nobis famulantur. Non mihi tempero, quin adscribam istarum avium usum præstantissimum, nam non solum ova gratissima, sed etiam carnes proprias vescendas et plumas utendas beneficio divino præbent et quasi prædam nobis relinqvunt. Neque miraculo caret, quod aucupes nostri tempus diligenter observant, quo pulli anserini, mediocriter adulti maximeque pingves, nec dum plane volatiles facti sunt, deserta loca potissimum habitantes, quum simul parentes viribus exhausti, pennis ad sanguinem usque exsuctis, volare nequeant. Tunc, inquam, nostri venatores adsunt, præparatis antea certis quasi cancellis aut aggeribus vel carceribus, quo greges avicularum tanquam oves mactandas nullo negotio agunt, pro arbitrio et incarcerationis enecant, quandoquidem illis nulla relicta est fuga alarum auxilio. Sed non ultra digrediar, venio ad similes alias aves ejusdemque generis, sed forma paulo minores, quæ maritima littora maxime habitant, unde nomen quoque sortuntur *margaaser*. His fere simillimi sunt *helsyngiar*, qui duplicem putantur habere generationem, alteram de ligno quodam nasci, vide Josephum in Antiquitatibus, alteram vero per ova provenire, quod posterius raro hic quidem loci contingere observatum est, quare mares esse omnes helsingos nostrates uno ore argumentantur. His addo *ædur*, brentam fortasse Petrus Pomponius appellavit, cujus mas *blike* dicitur, colore vario et insigni. Reliquæ sunt aves minores, similiter non nisi de æstate nostri hospites, ut sunt *kibe*, ventre albo, cætera colore nigricante; *spbe*, rostro oblongo insignis quasi ciconiæ, colore plane cinereo. Hinc cassita sive alauda, *løffua*,<sup>2</sup> grisco quoque colore, pectus et ventrem nigra, quam velut indivisus comes paulo minor *løffupræll*, id est, servus cassitæ. Deinde *stelkur*, simili colore rubris pedibus superbiens; tum *tialldur*, nigro quasi pallio indutus, inferioribus partibus

<sup>1</sup> Thus.

<sup>2</sup> In the margin : *Sandlæffa*.



albus, pedes quoque rubet; hic etiam hybernis temporibus visitur. Ad hæc grisca avis, *lǫmur*, etiam *himbrime*, *fóella*, *jadrake*, *ððinshane* vel *skrifare* ab indefesso motu rostri.<sup>1</sup> Denique motacilla, *mariatta*, *steindepill*, cuculus, *krija*, et alii quidem passeruli. Horum ut nomina ita etiam figuras multis aliis nationibus crederem esse ignotas.

**Capitulum XIV.** Occasione præcedentis capitis ad recitandam conjecturam seu opinionem plausibilem de emansione avium æstivalium prolabor, eaque est triplex. Putant aliqui, turbam avicularum proximas terras temporibus frigidissimis occupare, quod ante posui de majoribus. Sed mihi non fit adeo verisimile, omnes istas minutissimas quoque immensum istum oceanum ad Britanniam usque aut ultra volatu transmeare. Crederem potius in vicinioribus insulis, nobis tamen ignotis, quasi Halcionia vel loca quædam temperatiora, illis a Deo preparata. Alij credunt, dictas aviculas toto brumæ tempore dormire aut quiescere in abscondito, *ligge i duale ligesom wiber och andre smaa fu[g]le*, quibus assentiri necessum duco, si vel vestigium ullum aut exemplum ejus in unica tantum avicula extaret in patria, quod non invenio. Tertio hariolantur quidam, nescio an fabulose, dari loca quædam hujus insulæ, quæ et brumæ frigora aciora nesciant. Nominare licet convalles quasdam, quasi campos Elisios in historijs nostris celebratas, *Aaradale*, quo nulla æris injuria pertingere creditur. Locus certe amœnissimus, si extaret, sed multis retro sæculis nulli mortalium, quantum reor, vel visus vel cognitus nedum pervius. Dantur sane insignes latebræ, speluncæ, antra formidabilia, tam vastitate quam tenebris, ubi profecto si quæ animalia digèrent, sævitiam frigoris minime sentirent. In tali quodam loco fama fert upilionem quændam olim reperisse greges hujus modi avicularum brumali tempore dormientium aut semianimatarum, atque unam aut alteram manibus contrectasse; postea verno tempore cum eodem forte fortuna deviasset, omnes avolasse comperit præter eas tantum, quas ad ostium antri contrectavit. Præter istas superiores intrant et ad nos aliæ quædam aviculæ, quæ vere non sunt domesticæ, quarum una magnitudine aquilam aut olorem adæquat, collo bene longo, rostro leviter adunco, cauda brevissima, rubris pedibus, solidipes est, quæ raro quidem apparet et in

<sup>1</sup> In the margin : *Kiellðusvijn*.

vicinis oris habitare putatur vel etiam in ipso pelago, colore mustellino ad album vergente. Hanc solemus ardeam, *hegra*, vel maxime improprie appellare, nam ardea culpat aquas, quia nescit nare per illas; hæc autem non similiter. Falcones Islandiam primario quidem ingrediuntur, postea nascuntur et inhabitant. Albi autem præcipue ex Grönlandia aut aliis borealibus locis creduntur advolare. Corvos Crimogæa nunquam vidit albos, quamvis vel magni nominis viri suis relationibus hoc insinuant, sed corniculæ huc adventant raro atque hiante numero, quæ statura longe minores sunt corvis et in pectore albicant, neque diu immorantur, nisi id casu accadat; nec scio, an gelu nostrum intensissimum sustinere valeant nec ne. *Smyrill* genus avis est falconi per omnia similis, nisi quod semper colorem cineritium obtineat et figura sit multo minor. Hæc avicula nobis nascitur, alias dicitur importata. Hyrundines quasi inusitato omine nonnunquam se videndas prebent et cum navigiis huc errare indicii haud incertis conjicio, quamvis quomodo se subtrahant, nisi emoriantur, quod expertum est, ignoro. Nec fere plures sunt aves terrestres. Sequuntur marinæ.

Capitulum XV. Primaria avis, pelago veluti sacrata, *skúmur* vocatur, magnitudinem corvi excedens, colore subcineritio, ventrem albo, alijs *haakallaskúmur*, quod eo tempore vulgo appareat, quo isti pisces littora nostra visitare solent. Altera, *súla* vel *hafsúla*, minimi oloris fere magnitudinem gestans, albido colore extremitatibus alarum nigris conspicua. *Máffur* vel *maar* corvi circiter magnitudinem æquat, colore albicando et nonnihil suffusco, avis vulgo notissima, quæ neque in ipsa bruma oras nostras deserit. Affinis huic videtur esse *fylijngur*, paulo minor, maculis partim nigris partim albis, varie distinctis quasi guttulis toto corpore insignis.<sup>1</sup> Deinde *suartbakur* inter majores est velut anceps avis, quia præter maritima loca etiam insulas fluviatiles et loca, ab oceano longe dissita, ad nidificandum observat et occupat. Nomen habet a dorso et alis superne nigris, ventre autem et subtus albis. Minores aves oceano congruentes et numero sunt plures et varietate coloris diversissimæ, quas tantum nomine tenus aliquo pacto annotare volui, quoniam mihi non exacte constat de illarum exacta varietate. Dicuntur autem *aalka*, *långvöfe*, *lunde*, *skieglæ*, *skarfur*, *teiste* vel rectius *þeiste*,

<sup>1</sup> In the margin: *Geirfugl*.

cujus foemina *kofa* seu *þeistekofa*, item *suartfigle*, *ritur*, *rilla* &c., *selniingur*, minima qvædam avicula, qvam sagittæ manuariæ sonitu tantum facile est extingvere. De qvibusdam superioribus pro miraculo vere refertur atqve experientia docuit, qvòd apud Westmanneyenses clare didici. Siqvìdem brumali tempore visum hominum fugiunt, verno redeuntes, putantur ut aves æstivales de hyeme delitescere, cujus rei argumentum tale probatis ac fidedignis viris ibidem observatum est. Ad littora insularum in profundo sunt lacunæ seu cavernæ sub aqua in scopulis et saxis; huc sese conferre creduntur, et vernis temporibus, præcipue circa festum D. Pauli aut serius, qvando piscium copia adventare animadvertitur, sole oceanum penetrante et calore suo qvasi vegetante, de aqvis emergunt tanqvam mortua avicularum corpora et qvidem supine fluitantia, calore meridiei tepefacta, incipiunt sensim reviviscere, ac primus in alterutro pede observari motus consuevit, qvem sensim ad aqvas subagitant, donec alter qvoqve reviviscat, tunc statim ut vitæ integre restitutæ supernatare aqvis incipiunt, crebrisqve submersionibus alimentum qvædere, qvòd spectaculum multi insulanorum constanter vidisse asseverarant; ne vero nugas venditare videar, testes ejus rei ad huc in vivis sunt, non tamen ab omnibus hoc miraculum est observatum. *Geirfugl* avis est marina, non usqve adeo peregrina, vicinas insulas incolens, præcipue *Geirfuglaskier*, ab ijsdem ita denominatum, immenso numero, qvantitate mediocri, qvæ propter suam pingvedinem, credo, altius volare aut in altum extollere nunqvam animadvertitur. Si qvando piscatores aucupij gratia eodem prolabantur, agmine facto advenas stercorando et conculcando sese tueri conantur, nisi homines duces illarum qvasi primarios caute præveniant, bacillis aliquot interficiendo; qvo facto reliqvæ aviculæ fuga sibi consulere parant, nullo negotio vel nudis manibus prædatorum capiuntur. Atqve mirabilia de avibus simplicissime sic habent. Seqvuntur insecta.

Avium nomenclatura. *Álpt eda svanur*, Olor, Cygnus. *Álka*, *Aurn*, Aquila, Herodius.—*Avnd*, Anas. Anatum varia sunt genera: *Erta*, *reta*, *Boscas*. *Stockönd*, Penelops. *Gröfönd*, *Qverqvedula*. *Blákollzönd*, fortasse Anas torqvata, qvæ etiam *Fbilla* et *Wydönd* dicitur. *Toppönd*. *Vatzönd*, eadem cum *Gröfönd* fortasse.—*Fálcke*, Falco. *Fyljingur*. *Geyrfugl*. *Grágíaz*, Anser. *Grámáfur*, Gavia cinerea. *Húella eda háhvella*. *Hane*, Gallus. *Hæna*, Gallina. *Hafsúla*, Catarractes, Mergus magnus. *Himbrime*. *Hrijngvie*. *Heimgíaz*. *Hrotur eda margás*. *Hrafn*, Corvus.

*Hrijsehvijsla. Helsjinge, Tarda, Tetrax. Hrossagaukur, mýrefugl, Cuculus. Hákalaskúmur. Jadraka, Gallmago minor, Rusticula minor. Ísakráka. Långviðe. Lða eda láfa, Alauda galerita, Cassita. Löuþræll. Lómur, Fulix, Fulica. Lýre. Lunde. Lækiarkráka. Kiellusvið. Kíbe. Kráka, Cornix, Cornicula. Krija eda Þerna, Mergulus. Máfur, Gavia, Larus. Marjertla, Motacilla. Mariertlubródir eda Steindepill. Margás eda hrotur. Mýrefugl eda hrossagaukur, Cuculus. Músabródir, Vespertilio. Ódinhane. Rjúpa. Rytur, skieglar, máfur, Cepphus. Sandmenia eda sandlða. Selnijngur, Trochilus. Síðarhrasle. Skarfur. Skúmur, Graculus major. Skieglar, ríjtur, hvítmáfur, Cepphus. Skrofa. Skógarprestur, Fringilla. Smyrell, Æsalo, Merillus, seu Smerillus. Stelckur. Sníðtillijngur. Spbe, Arqvata, Numenius. Svanur eda álft, Olor, Cygnus. Súla eda haffsúla, Mergus magnus. Svartfugl. Svartbakur, veijdebtalla. Steindepill, eda mariertlubródir. Tialldur, Sterna. Vætekíbe, vælekíbe. Þeystekofa. Þúfutilijngur. Ædur, fortasse qvæ Angli Brantam vocant. Grátillijngur, Curruca. Flóðsmyrill, flóðskýtur, Colymbus.*

Capitulum XVI. Volatilium insecta enarraturo prima vice succurrunt apes erraticæ, qvæ vere sed parce admodum hic proveniunt, repertum enim est in saxis qvibusdam nec non arboribus et lacunis terræ abstrusissimis mel earum spissius utpote a cera indistinctum. Non enim sunt fuci, nisi eorum qvandam speciem appellaveris muscas majores aculcatas, hic quoque a nonnullis observatas. Muscarum vero minorum plurima sunt genera fere pro varietate locorum, in qvibus nascuntur; de qvibus, qvod miraculi loco referendum putavi, habeo. Corpora illarum integra et emortua aut in ipsis aqvis stagnantibus aut in superficie earum nascuntur æstivo tempore, non vero brumali, qvolibet mense cum luna ferme, ac ripas illarum tanta copia alluunt et constipant, ut tanqvam fimus ibidem coacervantur undiquaque ad altitudinem spitamæ et ultra; deindevero calore solis accedente vitam concipiant æremqve circumjacentem tanto numero compleant, ut vel radios solis media meridie aliquando plane intercipient et qvasi mediocres tenebras inducant, unde loca præsentissima ferme fiunt inhabitabilia, nisi homines pariter et jumenta interdiu domibus se includant, de nocte tantum operas faciendo necessarias, qvando hæc insecta in terra vel quiescunt vel suo modo pascuntur, donec ad solem rursus exitentur. Ventis ac tempestatibus qvandoque ad aliena loca dissipantur, ubi non diu supervivunt; campos autem et prata pascua et convalles præsentia sua adeo stercorant, ut ipsi incolæ omni sua industria nunqvam æqve utiliter id efficere possint, qvapropter a toto hoc labore

eosdem imprudenter liberant. Pisciculis in istis puteolis, aquis et stagnis undis incidendo vel innatando esca fiunt gratissima, quod in eorundam ventriculis animadvertere est. Jucundum est spectaculum, quando pisciculi ex aquis corpusculum suum<sup>1</sup> evehendo muscas in aëre venantur. Imbribus ingruentibus se subducunt et, quo in loco servantur, incertum est, nisi sub graminibus aut arbustulis et folijs ac ramis arborum, si adsunt, tanquam tentorio quocum occultentur, donec solis calor rursus excitet. Sunt et aliæ quædam insecta volatilia, molesta atque infesta, sed nulla, quod sciam, insigniter nociva ut papilioes, *fídrillde*, *fiskeflugur*, ex piscium putredine pregnatæ, &c., quibus recensendis nolo diutius immorari.

**Capitulum XVII.** Quandoquidem insectorum volatiliū in superioribus facta est mentio, videtur ordinis ratio postulare, ut ad terrestria quoque ac reptilia proxime gradum faciam. Hæc numero sunt plurima ut specie varia, lumbrici, vulgo *madkar*; omnibus terris notissimum est tamen eorum quoddam genus *ánumadkur*, quasi annulum albicantem in collo gestans, qui domestico malo, *ámu* appellato, species quædam est podagræ vulgaris, herpeti non absimilis, certam medelam conferre liquido constat. Tum *gras-ormur*, qui in nubibus aut aëre generatur ac velut semianimis turmatim certas plagas terræ occupat, colore primum subalbido exiliqve figura, latum digiti vix excedente, qui succum omnem graminum evacuare solet adeo, ut nihil supersit nisi pulvis aut terra nigra vel quasi paleæ quædam graminum, quales in bruma visuntur, frigoribus exsiccatae ac dealbatae, quo modo ipse vermis non solum crescit, sed etiam varium colorem induit, maxime cæruleum viridi distinctum, donec digiti minimi quantitatem fere tumidus ac subnigricans adipiscatur. Tunc vero, quod adeo mirum est, aliam generationem sortitur, nimirum ut pariat, quia observatum est, intra eos maximos reperta esse ejusmodi animalcula seu vermiculos, horresco referens, numero 37 aut 40. Neque hoc minus mirum est, quod tali artificio soleant rustici campos et agros suos ab ista venenata turba liberare (nam uno fere impetu, non sensim, ex aëre nivis instar disfluunt); sulcos effodiunt in terra, transversos atque oblongos, quadrantem ulnæ<sup>2</sup> circiter profundos, quo cater-

<sup>1</sup> suo MS.      <sup>2</sup> ulvæ MS.

vatim vermium turba irrui, ac mole sua perit vel inedia, qvia non valent sursum tendere. Horum corpora mortua fertilissime campos stercorant adeo, ut, qvi in pascuis autumnali tempore frigoribus enecantur, eadem prata anno sequente multo quam antea graminum feraciora efficiant; qvò tamen ubiqve locorum non contigit, sed in palustribus ac humidis locis, tum illud qvoqve sicco pede minime transeundum; existimavi, qvò in visceribus terræ aliquando congelati asservantur isti vermes herbarij tempore æstivo revicturi. Item qvò in unico tamen loco apud Eyiafiöll, in australi plaga Islandiæ, intra certas metas, fortasse non ultra centum passus se extendentes, qvotannis provenire, dubium non est; sive autem de terra nascantur vel renascantur, sive de aëre distillent, æqve incertum est. Alias et qvidem raro, Deo benedicente, istud genus insectorum terras nostras inficit. Præterea sunt crabrones, *járnsnider*, *kóngulbr*, *jötunoxe*, *bröndungur*, *margfætla*, &c. Deinde qvoqve *snijglar*, duorum præcipue generum; horum aliud domi portam refert nascitur in testa qvadā, quam postea adultior factus in tergo gestat; aliud vero testa prorsus caret; utrumqve quasi cornua oculata in fronte gestat, aculeos potius dixeris duos tantum, qvos intra corpus suum, qvandoqvidem hac parte sui tangi nolunt, cum libet, contrahunt et sepiunt. Tædet horum plura numerare.

Capitulum XIX. Post illa venio ad animalia terrestria et qvidem primo domestica, qvalia sunt eqvi, boves, oves, capræ, omnibus notissima;<sup>1</sup> in qvibus, qvò notatu dignum censeo, addam, nimirum arietes<sup>2</sup> ovium dari, qvi cornibus plane careant, alij testiculis qvoqve, nisi forte intus lateant, qvorum utrumqve physicis non est adeo incognitum. Illud vero præterea verum est, fœminas oviculas sine visibili ariete qvibusdam in locis fœliciter parere sæpiusqve gemellos et ultra, qvò in Westmanneyarum qvadā insula, nomine Álfsey, certo observatum est, et in Grindavik, prædiolo notissimo Stad, ubi pastor habitat, et in qvibusdam alijs locis idem qvotannis evenit, ac ibidem nec aries qvidem vivit tempore, qvo concepturæ sunt agnæ, qvò si qvando tentatum est gregibus addere mare, truculenter occiditur, adeo ut carnes penitus et ossa elisa deprehendantur, qvò vel sylphis et

<sup>1</sup> Below the line: Sues enim vivi aliunde importantur.

<sup>2</sup> arietis MS.

subterraneis incolis (de quibus postea) vel eorum occultis catellis gregarijs, qui in molossorum forma aliquando apparuerunt aut quasi vulpium, tribuunt. Neque in dictis locis prodest caulas ædificare propter sævitatem brumæ, tunc enim similiter plures fœminei quoque sexus oves pari truculentia ut plurimum interire solent, aut agnelli monstrosæ ac portentosæ alicujus figuræ provenire. Præstat igitur palantes oves pascuis dimittere absque ariete, atque ita omnia sunt in tuto. Nec hoc omittendum, quod oviculæ, tempestate hyemis sæviente in massa seu collibus nivium agglomeratis fortuito conclusæ, 19 supervivere septimanas compertum est, quod accidere solet, si nihil præter nivem neque suam ipsius lanam aut aliquid terreum toto illo tempore digustent. Alias certo emorituræ, si vel virgultum vel harenam vel pulverem terræ vel ipsum vellus suum lambendo edant, quod ideo in miraculis posui. Hædos masculos super mulctram ductos et lactatos memini apud quosdam infimæ sortis homines, quod ut nefarium quoddam recito, quod in arietibus ovium fortasse aliquando etiam observatum fuerat. Generositatem equorum nostrorum ut pote gradariorum non est, quod laudibus evehem. Sentiant enim ipsi exoterici, tam Britanni quam Dani, eorum animalium solertiam cursusque valentiam usque ad miraculum. Sed rari nunc extant apud nos equi generosiores, tam propter naturæ imbecillitatem quotannis steriliscentem quam propter pastus defectum. Alias autem fuerunt ante nostra tempora pulli equi mirabiliter edocti, tam ad cursus varios quam insignes saltationes, dico, quando vel duos passus unico saltu cum insessore transiliunt, aut duas vel tres tonnas (una supra posita) leviter transeunt, &c., a quibus mihi tempero, nequid ultra verisimilitudinem in medium afferam atque hic finem facerem, nisi mentem subiret, quod præter morbos communes et vulgares ista animalia omnia peculiarem aliquando morbum sentiant, nempe rabiem, quæ equi quidem perciti domunculas ædium vel dentibus eruere vel pedibus horribiliter conculcando prosternere attentarant, ut nihil dicam de his, quæ in hominum noxam perniciose designarant. Tum vero boves, quando simili morbo æstuant, vehementi feritate in homines et quævis obvia feruntur, et arietes in suo grego, eodem æstro turbati, nimium quam sæviunt. Canes quoque sæpius ejusmodi rabiem senserunt, de quibus postea.

**Capitulum XIX.** Feris insula nostra fere vacua est, nisi quod canes grandiores, mediocres et minimos, eosque omnes domesticos, alat. Sunt autem alij illorum plurimum villosi, ideoque in precio quodam apud nationes exotéricas; alij grandiusculi vulpeculas (qvæ solæ ferarum post importationem hujus regionis incolæ ovibus nocentissimæ censentur) sectantur ductu quodam naturæ; cæteri canes, tam venatici quam sagittarij, numero raro importantur. Deinde felium et murium feracissima est hæc regio, exceptis quibusdam locis singularibus, in quibus neque feles neque mures, quamvis importentur, vivere possunt, nescio propter quam antipatheiam aut occultam naturæ qualitatē, quemadmodum probatum est in dimidia parte, qvæ occasum spectat provinciæ Hornafiörd et alterius propinqvæ Auræffum, nullo modo vivere posse experientia teste. Simile quoddam odium intercedit naturaliter inter salmones et lacus ac fluvios omnes fere in tota orientali plaga Islandiæ usque ad Piorsaa, in australi parte profluentem<sup>1</sup>, quos, quantumvis amœnos et abundantissimos, esox nunquam ingreditur, salmonibus ac troctis alias vel ad satietatem refertos. Vix enim in ista plaga reperire licet puteolum vel rivulum, qui non sit istis animalculis plenissimus. Rursus vero fluvij nostri usque ad occidentem plæriqve omnes salmonibus gaudent, ubi iterum reperire licet partem non exiguam, qvæ ijsdem plane caret. Vulgi fabula est, exorcistas veteres tantum potuisse in creaturas artibus dæmoniacis, ut tanquam dica indicta tantavia benedictionem, ubicunqve vellent, arcerent, ut loca superiora a maleficio et neqvitia murium munirent securosque<sup>2</sup> efficerent idque in perpetuum, quam thesin veram esse credat, qui volet. Sed iam longiuscule digressus ad volpes redeo, quas solas esse gregibus ovium hospites hostes<sup>2</sup> infensissimos et præter cutem nihil precli habent; in codice juris cuiusvis occidendi et quocunqve modo etiam in alieno solo prostituuntur et propinantur; ferocitate rapidissimos canes æqvant, lupos rapacitate superant. His igitur variæ technæ atqve insidiæ a multis struuntur, sæpius tamen frustra. Postquam veterator ille technas qualescunqve callide novit vitare, propriis dolis aliquando turmatim pereunt, nimirum quando ovis avium in præruptis montibus ac saxis insidiantur, quod hoc stratagemmate fieri conseqvit. Conveniunt vulpeculæ supra fastigium montis,

<sup>1</sup>profluente MS. <sup>2</sup>Thus.



ubi aviculæ subter nidificant ad inferiora loca saxi. Hic turba vulpium vires experiuntur invicem tanquam lucta quadam, adeo ut quæcunque robustissimam se præstiterit, huic summa actionis soli adjudicetur. Descendiunt ergo paulatim tenuiores ex ordine una alterius caudam rostro tanquam manu comprehendente, donec omnes descendant et prædam optatam paulatim auferant; quod si pondus descendantium forte fortuna gravius fiat quam primaria vulpes, quæ nunc summum locum obtinet, dentibus sustentare valeat, infælici casu reliquæ in mare præcipitantur aut etiam in subjecta saxa usque ad internecionem, ea sola superstitæ, quæ in ordine fuit ultima. Atque hoc spectaculum tanto accidit sæpius, quanto vulpibus ova sunt cibus lautissimus.

**Capitulum XX.** Ad studia et operas hominum proximo loco modo devolverer, nisi mihi prius nomina quædam propria locorum, sinuum, promontiorum, stagnorum, fluviorum, alpium, &c. designanda merito viderentur, ut postea eadem occasione ad gramina et herbas, quin etiam metalla consignanda, tanto facilius pateat aditus. Hoc igitur capitulo prædicta brevissime absolvam, et ut ab oriente primo ordiar, promontorium Horn, nautis notissimum, Evronotum spectat, unde sinus proximus Hornafiördur denominatur. Deinde Höfde ad dextram jacet, cui vicinæ sunt insulæ duæ, Skinneyiar dictæ, tum rursus tres Hrollögs eyiar.<sup>1</sup> Auræffe provincia est sub alpibus Hnappavallajökulum, ac post Hornafiördinn, alpibus similis, Kolgrijma, quod nomen est montis simul ac fluvij abundantissimi. Perfluit quoque istam provinciam præter reliquos amnes minores etiam Hornafiardarfliót. Proximus est in alpibus Menpakseyre et Skapt, unde flumen terribile Skaptáá<sup>2</sup> magno impetu fertur, quod angvem continet, cujus supra memini. Inter hoc flumen ac prædicta jacet Skeiðaraarjökul<sup>3</sup> et magna violentia Skeidaráá<sup>2</sup> fluvius cum Kvijaa et pluribus erumpit. Sequitur provincia Wered, quam Kúdafliót instar Nili cujusdam exundat. Proximo loco Mýdalsjökull<sup>1</sup> cum suis profluentibus satis horribilibus ponitur, cum promontorio valde excelso Lómagnúp, ubi Núpsvötn, Súla, Hólzaa, &c. Deinde Sólheimajökull, unde iterum insignis fluvius Jökulsáá<sup>2</sup> pendet. Præterea in australi plaga primum locum obtinet

<sup>1</sup>In the margin : Heriölfshöfde, Ingólfshöfde.

<sup>2</sup>Thus.

<sup>3</sup>In the margin : Sijdujökull.

Eyiafallajökull, ex quo Markarfiót cum adjunctis profluit. Atque hic incipit habitatio insulæ nobilissima, Heklam montem a tergo habens cum Tindföllum, perpetuis nivibus obnoxiiis. Sequntur duæ Rángaar et Piórsaa, cum suo cursu rapidissimo, tum Huijtaa prope Skaalholltt (alibi Aulvessaa), cujus propter monstrum inhabitans superius facta est mentio. Et quidem in ista plaga post alpes et montes horridos et vel intra ipsorum viscera in tesqvis et arenis, non solum solitudinaribus, sed etiam provincialibus, hæc jacent immania prorsus stagna: Skejdarárvatn, Grijsvötn, Elldgiárvatn, Tunáárvatn<sup>1</sup>, Huijtárvatn, Laugarvatn, Apavatn, Sveinavatn, Álftavatn, et omnibus notissimum Pyngvallavatn, Arnarvatn, [Skoradalzvatn, Suijnadalzvatn, Puerfellzvatn, Medalfellzvatn,<sup>2</sup> in quibus hoc succurrit notabile, quod in horum quorundam, tamen non omnium, alveo pisciculi continentur, pinnis omnibus antrorsum spectantibus, in quibusdam vero aviculæ, figura et natura vulgaribus dissimillimæ, colore ad blavium vergente, quæ in alpinis istis aquis habitant, cætera prorsus ignotæ. Ad narrationem redeo; a parte occidentali Affricum spectat Krýsevíjkurberg et Reykianes, nautis omnibus notissimum, unde Reykianessröst, ijsdem periculosus quasi torrens rapidissimus longe in oceanum se extendens. Huic non procul distant Elldeyiar 2, Gejrfluglaskier 1, Gýgeyiar 5. Sequitur Straumfiördur, Stacksfiördur, Kiefflavíj, Stackavíj, Haffnarfiördur, Seila, Kollafiördur, ubi Eingej, Widey, Perney, Akurey, Örfzey, Lundey. Promontorium Esia. Hualfiördur, ibidemque Andresey, Huammsey, Pýrilsey. Akranes promontorium. Borgarfiördur nomen est sinus et provinciæ excellentissimæ. Hic Huijtá, Grijsá, Puerá, Gliúffurá, Nordurá, Langá, Hýtará et Haffiardará. Hersey, Haffiardarey. Deinde Snæfelljökull, et promontorium ejus Snæfellsnes, ubi Lón, Dritvíj, Kolgraffarfiördur, Álftafiördur usque ad Breidafiörd, quasi latissimum sinum dixeris, qui immensis numero ac fertilitate insulis scatet, in quibus maxime celebres Flatey, Sueffneyiar, Biarneyiar, &c., propter piscaturam habitatæ; ex quo quasi derivatur Huammsfiördur, Gilzfiördur, Krókzfiördur, quorum quisque certum et non exiguum amnium numerum exipit. Post hos Reykianes prostat. Tum Porskafiördur, Guffufiördur, Kollafiördur, Kiálkafiördur cum suis promontoriis Wattarnes, Skálm-

<sup>1</sup> Thus.    <sup>2</sup> In the margin.

arnes, usque ad Bard promontorium, ubi Kollzvíjk cum adjacentibus. Postea Patriksfjörður, Tálknafjörður, Arnarfjörður, Dýrafjörður, Aunundarfjörður, Súgandafjörður, Bolungarvíjk, Skutulsfjörður, Álfafjörður, Seidisfjörður, Hestfjörður, Skötu-fjörður, Watzfjörður, quos omnes sinus quasi claudit mons vastissimus, non absimilis alpibus, Gláma; atque ista loca occidentalia omnia utiliter inhabitantur. Nunc quod quasi ad aquilonem vergit. Sequitur promontorium Sníófiöll, Grunnvíjk, Jökulsfjörður, Leirufjörður, Lortafjörður<sup>1</sup> Weydefjörður, Nordfjörður, Adalvíjk, Kagadarvíjk, Hlöðuvíjk, Heljarvíjk, Smídiuvíjk. Provincia dicitur Westurstrander cum suis promontoriis Súlnastape, Höfn, Horn, Hóll, Raudakambur, Straumnes, Drárganes, Balar, Munadarnes. His adde Bardvíjk, Budlungavíjk, Eyvindarvíjk, item Triekillisvíjk, item Furufjörð, Reykíafjörð, Biarnarfjörð, Ófeigsfjörð, Ingólfzfjörð, Nordfjörð, Steingrímsfjörð, ubi Grijmsey minor et Ávíjk habitantur. Tum Kollafjörður, Butrólfzfjörður seu Butra, Hrutafjörður. Huc usque fuit diöcesis Skalholtensis. Neque in hac plaga occidentali, quantum reor, plures occurrunt alpes notabiliores, quamvis montes insigni vastitate ut numero fere innumero inibi repperiantur, nisi etiam huic parte adnumerare velis alpes, quæ dorsum regionis ab oriente versus occidentem quasi constituunt, quales sunt Langanessjökull, Haugur, Flíótsjökull, Svidinhornajökull, Herdebreyd, Hornbryniujökull, Arnarfellsjökull, Sprengisandzjökull<sup>1</sup> Kiellijngarfjöll, Blánijpa, Rögnubúder, Fiórdungamót<sup>2</sup>, Geitlandsjökull, Balldjökull, &c. [Sandur, Skjalldbrejd, Arnarvatzjökull, Ok<sup>3</sup>.

Capitulum XXI. Incipit diöcesis Holensis, cujus loca, quamvis mihi non sint omnino nota, tamen, quantum ex relatione habeo, referam. Hrutafjörð sequitur Midfjörður, Watznes, Westurhóp, Húnavatn, quod nomen est ingentium stagnorum. Skage promontorium. Inde Skagafjörður, Lundey, Drängey, Kolbeinsárós, Flíótajökull, Siglunes, Heidisfödur, Olaffzfjörður, Eyiafjörður, Kolbeinsey, Grijmsey major, Hriusey, Hual-látur, Flatey, Kaldakinn, Skiálffandefjörður,<sup>4</sup> Tiörnnes, Mývatn, altera Lundey, Slietta vel Melrackaslietta, Auxarfjörður, Raudanúpur,

<sup>1</sup> In the margin : tutius Lónafjörður.

<sup>2</sup> In the margin.

<sup>3</sup> These were added later.      <sup>4</sup> Thus.

Hraunhöfn, Rauffarhöfn, Sueinungsvíjk, Kollafjörður, Pystelfjörður, Sandvíjk, Lánganes, Fagranes, Gunnólfssnes, Finnaðarfjörður, Digranes. In hac parte insulæ montes apparent excelsi et formidabiles, flumina quoque horrenda ac mira velocitate et vi turgide proruentia, qualia sunt Blanda, Herradsvötn, Skiálffandafliót, Jökulsaa, qui omnium fluviorum, quos Islandia vidit, facile summam sibi vendicat, aliquando enim ad montana sua latitudine ultra duo milliaria aut tria patet, quod, quamvis dictu incredibile, revero tamen sic habere ipse cum sociis satis periculose expertus sum. Post prædicta mons quidam singularis orientem spectans dicitur Landzende, et rursus incipit diœcesis Skálholtensis plagæ orientalis. Hic primo occurrit Wopnaðarfjörður, ubi Biarnarey, post Nordstrander item Bælanes promontorium, Búr, mons excelsus, cum Smiörvatsheide, alpium non absimili. Tum Hieradzflœe, Lagarfliót, monstrorum habitaculum, et inde Glettijnganes, Borgarfjörður, Breidavíkur, Húsavíkur, Lodmundarfjörður, Seidarfjörður,<sup>1</sup> Miðefjörður, Norðfjörður, Hellisfjörður, Miðfjörður, Sandvíkur. Nota, quod ibi fuerint 9 aut 10 habitacula, quæ plaga quadam ceu peste maxima olim absumpta, nunc tantum duo inhabitantur. Wöðlavíkur, Reyðarfjörður, Fáskrúðzfjörður, a monte quodam solitario Atlantis eminentiam æmulante, Skrúður vel Faaskrudur dicto, denominatus sinus. Deinde vero Stöðvarfjörður, Hualness-skríður promontorium, Breiddalsfjörður, plurimis insulis ornatus, Berufjörður, ubi Papey, Álftafjörður et Hamarsleirur, ubi peculiariter tanta affluit testudinum copia perpetuo, præcipue tempore brumali, ut integræ provinciæ ferme solis istis pisciculis vivant. Superest Lón, quod proximus est promontorio Horne, ex quo initium feci, atque ita obiter tantum percurri loca præcipua, quæ mihi videbantur inprimis relatu digna, propterea quod aliquoties in sequentibus ad eadem redire necesse habeam.

**Capitulum XXII.** Westmanneyjar ut et Grímsey tanquam jure suo singularem descriptionem requirunt. Grímsey quidem, quamvis mihi non satis nota, insula est æquilonis propter provenitum piscaturæ annum præcipue habitata. Dicuntur vero ibidem esse 10 tantum habitacula, quorum hæc sunt nomina: Sydre Grenevíjk, quæ continentem spectat, Ytre Grenevíjk, Borgar, Suíjnagardar, Kirkiubær, ubi templum et duo suburbia parochi

<sup>1</sup> Thus.

subsidijs destinata, Sueinstader, Eidar, locus juramentorum seu judicialis, Effre Sandvijk, Nedre Sandvijk, Básar. Hic singula prædia singulas vaccas neque ultra qvotannis pascere dicuntur, qvamvis insula tota satis appareat graminosa. Virgulta qvædam aut frutices ibidem fuisse seniores testantur, nunc autem nulla sunt eorundum vestigia. Terra ut plurimum, quantum reor, focum alit, qvoties desunt lignorum oceani segmenta et scobs. Unicum hoc ibi noto, qvando incolis glacie maris adventante turba phocarum prædatim cedit magna copia, tunc novum genus earum carnes saliendo necessitate qvadam coacti usurpare perhibentur; incolæ algas marinas ad solem diligenter siccant et postea ignibus mandant subjectis, ut dixi, lignorum segmentis. Isto cinere utuntur ad condiendas carnes diligentissime, qvæ post unum aut alium vel etiam post 7 et 8 annos salem sapiunt, nec ullam putredinem aut corruptionem tanto temporis spatio sentiunt, hoc tamen observato, ne aëris injuria corrumpantur, qvem istud genus salis ferre recusat. Rettulit qvidam minime contemnendus sed fide dignus incola herbam qvandam hic loci crescere, brassicam, *kaalgrese*, appellant nomine improprio, nam prorsus dissimilis est veræ brassicæ, radicem habens qvasi formam digiti, unde complures exoriuntur caules tenues uno tantum nodulo, qvilibet insignis calami crassitudine, muscarijs grandioribus conspicua, odorifera, tam radix qvam caulis et folia mel qvoddam sapiunt, accedente gelu imprimis dulcescunt. Crescit herba de terra in certo qvodam scopulo et vicinis maxime saxeis atqve salebrocis locis, tam bruma qvam æstate florens, cujus virtus, quantumqvædem incolis constat, nobilissima est aqvam intercutem, qvæ plerumqve ibi grassatur, absolute sanare, sive enim crudam sive cum aqua coctam vel etiam caulem ejus aut radicem æger commederit qvotidie, intra septimanæ spatium (siqvædem alijs morbis non sit obnoxius) recte curabitur; qvòd si eandem edere nauseat, apposita tumoribus corporis aut alligata æqve sanat, sive cruda sit sive cocta herba. Citius vero comesta prodesse videtur, qvare aliquvoties ob escæ penuriam cum lacte coagulato et pulmentis minutata vescuntur incolæ, unde, quantum quisqve potest, tempore autumnali vel etiam in ipsa bruma conquirunt sibi atqve coacervant, nec nisi in liquida coqvunt, jusculum in potu propinant. Hoc domestico medicamine insula si destitueretur, inhabitabilis plane futura qvibusdam censetur.

Insula distat a continente milliaria plus minus sex. Sic fuit Grímsey. Restat Westmanneyiar.

Capitulum XXIII. Ad Euronotum jacent insulæ Westman-  
norum numero, ni fallor, 18, milliariibus tantum duobus propter  
Landeyiar a continente distantes, una tantum habitabilis aut  
habitatione usurpata, qvarum præter istam hæc sunt nomina :  
Heimaklettur ad 50 ovium pasturam sufficiens ; Yste Klettur 100  
oves pascit, fœnisecio qvoqve cum priore servit ; Ellidaey ducentas  
oves nutrit, Bjarnarey 100, Álfzey similiter, Brandurinn tantum  
duas oviculas, Hani 8, Hæna identidem, Hrauney 6, Súlnaskier  
duo ; pastus parum habet item Hellirsey ; Geyrfuglaskier, Blaa-  
drángur, Grasleysa, Jötun, Hundaskier, forte Gielldijngaskier  
olim. Omnes istæ insulæ vel minutissimæ aviculis marinis,  
qvas antea recitavi, abunde sunt fertiles, ubi hoc obiter noto dari  
aves qvasdam ut *lunda* &c., qvæ volatum nesciunt, imo volare  
plane nequeunt, nisi mare spectent, et volantes objecto aliquo  
impedimento, qvod oceanum ab intuitu occulit, in terram deci-  
dunt, qvod certo certius incolæ constanter oculari demonstra-  
tione probatum dabunt. Habitationes fere sunt 18, præter casu-  
las sive domicilia fœnisecio carentia numero circiter 40. Nume-  
rum<sup>1</sup> et nomina habitationum ad declarationem addo : Una est  
Hauffn, altera Westurhús, 3. Nýebær, 4. Ólaffzhus, 5. Gjerde,  
6. Daler, 7. Porlaugargierde, 8. Steinstader, 9. Nordurgardur,  
10. Offanleite, domicilium parochi cum ædicula sacra, 11. Búa-  
stader, 12. Oddstader, 13. Presthús, 14. Kirkiubær, alterius  
pastoris sedes cum sacello qvoqve, 15. Wilborgarstader, 16.  
Stackagierde, 17. Giábacke, 18. Midhús. Præterea ibidem  
templum extat commune in loco qvodam solitario, tanqvam in  
corde insulæ, ligno exstructum. Similiter ad littus maris, qvod  
continentem spectat, ædes Danorum mercatorum tignariæ satis  
qvidem sumptuosæ, qvas post tyrannicam Turcarum devasta-  
tionem et populi deportationem vir admodum boni nominis apud  
nostrates sicut etiam suos, Ianus Hesselbergius, famosus merca-  
tor et pro tempore insularum inspector, plærasque exædificari  
curavit atqve aggere seu muro cingere tentavit et ab incursioni-  
bus hostium et piratarum, qvantum in ipso fuit, studiose cœpit  
munire, qvem igitur honoris causa hic nomino ; is enim alias  
intentatum opus necessitate qvadam adortus est. Neque ejusdem

<sup>1</sup>Numerus MS.

culpa esse creditur, qvamis illa cura nunc langveat remissior vel plane inutilis facta sit. In his locis repperti sunt aliquando feles subterranei, *urdarkietter* dicti, vulgaribus catis majores ac visu truculentiores, qvorum ego hisce oculis pellem unicam, colore nigram, vidi, cauda mediocriter longa sed tenuiore, cætera felem representavit; rarius apparent et cum occultis naturæ recensentur. Viderant alicubi in ipsa continente ejus generis feras qvidam, sed ita ut pro spectris haberent, nam aspectum hominum fugiunt latebris proprijs gaudentes. Herbas ibidem nasci qvam plurimas nullus dubito, licet agnovisse hactenus paucis constat.

**Capitulum XXIV.** Veniam porro ad herbas et alia qvædam humi nascentia. Non usque adeo sterile est patriæ solum atque qvidam contemptim opinantur. Nascuntur enim hic suaptè varij generis herbæ et gramina, qvamvis earum usum plærîque ignoramus. Mihi vero, ut in re herbaria minime versato ac in tota medicina plusqvam hospiti, nomina tantum designare satis sit et, si possem, ad uberiores rei veritatem certa qvædam loca, qvibus crescunt, indicare. Sunt autem eorum alia esculenta gramina et varij generis *súrur*, *lambasúrur*, *miölsúrur*. Deinde *fýfill*, *bidukolla*, *heidargrös*, *klöngur*, *skarefýfill*, *huanner*, [*smære*, *murna-gras* qvasi *salát*.<sup>1</sup> Alia minus esui apta ut *hunda-fýfill*, *skollafýngur*, *sóley*, *seff*, *eltyng*, *lidagras*, *fergine*, *staur*, *lýngras*, *hrossapuntur*, *marálmur*. Alia medicamentosa ut *bryóst-agras*, *kuerkagras*, *miadarurt*, *millfolium*, *helluhnodre*, *hund-radhnútagras*, *skollaróa*, *uxatunga*, *lokasiódur*, *nellugras*, *maríustackur*, *arffe*, *lýnarffe*, *fimmlada*, *balldursbrá*, *gömbýtill*, *ólaffz-gras*, *bladka*, *höffgrese*, *grædebladka*, *webred*, *heimilunióle*, *kattagras*, *björnzklob*, *hiartartunga*, *storckzneff*, *liffiagras*, *nödrutunga*, *riddaraspore*, *vetrarkuijda*,<sup>2</sup> *sólhuerffa*, *munkakápa*, centaurium majus et minus, consolida major et minor, Sancti Johannis *bellte* et cætera. Alia qvædam tincturæ serviunt ut *blágresi*, *bróðberg*,<sup>3</sup> *jaffne*,<sup>3</sup> *sælekoppur*, *mosi* varij generis. *Rejr* vero et similia vestes a putredine servare creduntur. De locis, ubi seorsim crescant, vide alibi.

**Capitulum XXV.** Radices quoque observantur ad suum usum peculiarem nec non frutices cum suis fructibus. Radicum genera sunt vel alimentaria ut *hvannarætur*, *næpa*, *laukur*,

<sup>1</sup> In the margin.<sup>2</sup> Thus.<sup>3</sup> In the margin.

*holttarætur, suijnarætur, snókar, fssflarætur, sveppar, murur, fretmurur, sætitágier, kúalubbe*; aliæ minus esculentæ, in quibus quædam forte venenatæ, ut *geitla, hnijsa, bleikiukúla, skollarót, hnattrót, hraffnaktluckur, klofarót, sandhale, ffsesveppur, gorkúla*; et variæ frutices vero, *ling* diversorum generum pro varietate fructuum, ut sunt *bláberia, adalbláberial., krækeberial., hrútaberial., sólberial., jardarberial., mulningal.* sive *sortulijng*, præterea *beitelijng* et *burkn*, tincturæ servientia.

Capitulum XXVI. Plæriqve hactenus putarant orbam esse patriam nostram arboribus præter betulam solam, qv olim grandiuscule succrevit adeo, ut domorum investituris ac navicularum malis utiliter servieret. Nunc vero multo parcius et segnius provenit nec nisi paucis tantum in locis. Ego quidem cum vulgo hac parte consenseram, sed re paulo diligentius cognita plura deprehendi arbuscula aut quasi arborum genimina, qvæ nunc recensere animus est. *Fialldrape* virgultum est humi fere serpens, sicut etiam *gráviðder* ac *jósturviður* cum *rauda-výðer*, qvæ omnia cubiti fere longitudinem assequuntur et ultra, quibusdam locis vel passum æqvant, verum ipsum genus arboris, communi nomine *výðer*, vel 13 cubitos apud nos possidet. *Humalviður, tágaviður, hriðstrungsviður* parum ab his differunt in sua specie. *Reyneviður* vero betulam æqvât ferme qvo ad longitudinem multo autem tenuior ad 20 ulnas et ultra, quamvis alibi qvoqve et parce et tenuiter admodum proveniat. Tum juniperus cum suis fructibus terram nostram passim ornat, quamvis vix altius assurgat nimirum in arborem, qvoniam virgulta potius dixeris, nam videtur nivibus assiduis impediri, qvo minus ad excellentem quantitatem naturaliter possit pervenire. Sed profecto nescio, an procreator omnium, Deus, reliquarum etiam arborum proventum huic solo negaverit. Repperiuntur enim vestigia nonnulla tam in visceribus terræ aliquando quam qvoqve supra eandem alius generis arborum, cujus rei quasi testimonium addam arborem insignem præcipue, qvæ extat in altissimo fronte montis Eyafíordensium apud prædium Mödrufell, loco satis amœno, saxeo tamen umbraculo convenienter munito. Hic olim fuerat præcellens arbor sola grandiusculæ altitudinis ramis erectis atqve oblongis folijs præterea et fructibus nobilissima, quam vere laurum fuisse arbitror, ibidem propter oportunitatem loci a religioso quodam antiquæ fidei satam aut singulari beneficio Dei



natam, quia diu ante nostra tempora concursus fuit plebeiorum hominum ad istam arborem cum muneribus, lucernis officiisque varijs, plane papisticis atque idololatricis, donec ad superstitionem tollendam excindere necessum fuerit, quæ nunc rursus effloruit folijs et fructibus iterum amœnissima; ideoque eandem lædere accolis est piaculum.

**Capitulum XXVII.** Adjicio præterea in prærupto quodam monte orientalis plagæ conspicuum esse lignum unicum in ruptura quadam et præcipitio excelso hærens, unde nomen monti prædioque subjacenti, Staffafell inde denominato, quasi lignorum montem dixeris. Locus in præcipitio positus ferme inacces-  
sus est. Tentaverant tamen aliqui vix absque dispendio vitæ eodem pervenire ac lignum propius intueri, scidias ex illo reportantes, abietem durissimam repræsentantes. Sive igitur locus ejusmodi sylvarum olim ferax censeatur, dubius hæreo, an vero lignum istud solitarium usque a Noachi diluvio ibidem hære-  
re putabitur, nam sunt ejus generis testimonia plura, quemadmodum in altissimis montibus, ut Spákonufellshöfða in boreali parte Islandiæ, balenarum ossa hodie repperiri certo constat, fortasse etiam alibi, quæ illuc deportari vix poterant nisi per idem diluvium. Repperiuntur quoque in hac continente procul a mari ad ripas fluviorum conchæ et testulæ marinæ, sed vacuæ, quas ibidem creatas aut congenitas sedulo negaverim; verisimile magis esse videtur undas pelagi aliquando illuc transvexisse. Neque desunt, qui testantur veteres marinos fluctus multo longius olim has partes australes terræ nostræ inundasse quam nunc fieri consuevit. Vivunt enim apud Eyiafiallenses, qui referunt saxea antra, piscibus detergendis atque arefaciendis valde habilia, littora illic occupasse, quæ nunc maris unda plane tegit.<sup>1</sup> Rursus vero alibi terram quasi ex undis emersisse constat, quæ nunc sicco pede peragrari possunt, ac ostenduntur etiamnum vestigia onerariarum navium stationis procul a mari ac rudera domorum, fragmentis vitreis et fictilibus ac alijs quibusdam monumentis mercaturam excercentum refertissima. Atque hæc videntur evidentia satis testimonia de accessu et recessu maris pro diversitate locorum. Nec adeo mirum est, siquidem in istis quibusdam locis annales testentur ignis eruptione facta pelagus cessasse, relicta terra

<sup>1</sup> In the margin: Hásteinar, habitaculum et templum.

exusta atqve salebrosa, qvalis nunc longe lateqve cernitur ad promontorium Reykianes, cujus supra memini.

**Capitulum XXIIIX.** Omnino admiranda statuo, qvæ intra gremium terræ nostræ ac qvasi in visceribus ejus deprehenduntur, de qvibus pauca ex ordine sed vera referre conabor. Plurimis in locis, ubi saxa non impediunt, aperto et effoso terrarum solo inveniuntur primo cineres in pulvere æqvabiliter ac dense respersi, ut digitum unum et alterum aut fere palmam efficiant crassitudine, qvod absolutissimus testis est alpium conflagrantium cineres universam pene insulam olim obtexisse. Deinde in fodinis ejusmodi rursus adest terra pulveris colore superioribus partibus similis, qvæ lignorum exuvias continet, ideoqve adeo est ustibilis, ut focum qvoqve alat sufficientissime. Tum rursus alia sequitur cinerum copia, palmam fere excedens, etiam grandiusculorum lignorum qvasi segmenta qvædam præ se ferens, magis adhuc focus apta, et iterum post terram simili gleba coagmentata; tertio cineres pullulant, spitamam aut qvadrantem ulnæ dimensionem efficiens, et post illum etiam majorum lignorum vestigia extant, ex qvibus utensilia minuscula fabricari possunt, nam putredine adhuc non fuerunt penitus obnoxia; qvæ omnia argumento sunt alpium cineres terram hanc toties vastasse; neqve desunt alia qvædam testimonia, visceribus soli conclusa, ut suppellectilia ferrea, stannea, plumbea, ærea etiamnum integra, qvorum inhabitatione olim usus fuerat, illud identidem consignantia præter ea, qvæ majores in tumultis suis qvoqve asservarant, posteris suis inviduli, ut ipsi qvoqve alia ejus generis labore proprio conquirerent, ne vitam segniter atqve otiose consumerent. Tantum in illis fuit virtutis studium.

**Capitulum XXIX.** Metalla sequuntur. Præter materiam sulphuream, vitro ac bitumine qvibusdam locis refertam, ferrum qvoqve ex fodinis suis conquisitum antiqui usurparunt, vix tamen absqve miraculo. Referente vulgo, quoties id tentarant incolæ, visionibus monstrosis ab opere deterritos, nisi adeo instanter urgerent, ut nusquam a labore oculos deflecterent; alias enim tuguria sua vel propinqva qvædam loca conflagrare visa sunt, qvod si ab opere destitissent ignem accensum extincturi, anteqvam totam massam fodinis extractissent, redeuntes nihil ejus invenisse perhibentur, unde *raudawedur* nata et appellata, id est miracula ferri sive metalli. Tale namqve ferrum domesticum ad

distinctionem *rauda* nuncuperunt, quia nunquam tantam duritiem acquirere poterat, quantum habet ferrum importatum ex alijs regionibus, satis alias habile ad instrumenta quævis domestica. Putatur hic quoque simili modo habitare cuprum, stannum, argentum, vel etiam ipsum aurum, cujus rei nulla mihi sunt testimonia, nisi quod saxa quædam et promontoria liqvorem quendam, istis metallis forte natura cognatum et colore persimilem, stillare videntur, quem potius succum aut flores sulphuris esse putarem, ut in hac australi parte Krysevfurberg, Haaleiyar, Huammshöfde, Pyrilskliff notoria. Deinde friabilia quædam olim usurpata fuerant præter superiora, quia salem hic apparatus esse testantur loca inde denominata *salibrennur*. Naphtha quoque et succinum bituminis, bolus armenus, terra, quam vocant lemniam ac samiam, omnia hic in diversis locis enasci creduntur, quorum etiam usus est hodie admirabilis in officinis fabrorum ferrariorum, *moo* communi nomine appellant, diversorum colorum. Neque mihi plura de metallis bene constant aut succurrunt.

**Capitulum XXX.** Lapidēs et gemmas hic provenire certum est, quamvis id ferme omnibus incolis nondum innotuit. Casu enim quodam repperiuntur corallia, hæmatites, cristallus, ætites, item silices igniferæ ac alabastritis<sup>1</sup> ac velut micæ quædam adamantis durissimi, forsā etiam plures lapides, quorum nomina et valores mihi sunt ignotissimi. Fuit quidem fœmina in plaga orientali habitans, mihi tantum a facie nota, dum puer essem, Purida nomine, quæ lapillos seu gemmas asservabat et tantum non coluit ut thesaurum et possessionem præciosissimam, quæ constanter referrebat lapillos sibi in gremium ex aëre delapsos, dum alios, quos habebat multos, soli exponeret et generare quosdam non dubitavit asserere. Sed post ejus mortem hæredes, ut rei lapidariæ segniores cultores, eosdem, nescio quomodo, dilapidaverant adeo, ut nullum vestigium, quod demonstrari possit, reliquum sit. Hisce oculis aliquando vidi atque expertus sum in pueritia mea, dum iter facerem cum parente meo et ioci gratia cum fratre adhuc superstite lapides grandiores et saxa effringere-mus, tanquam ova in lacunis suis ceu nidulis intrinsecus continere, quorum alij album, pallidum alij, alij mixtum, alij quidem pellucidum aut altera parte tantum translucidum referrebant. Nos vero ut ignari nihil horum observavimus, sed vel in luto

<sup>1</sup> Thus.

reliquimus præter unum aut alterum, qvem sibi sumpsit frater ostendendi gratia. Et, ut ingenue fatear, vires ejus lapilli, qui dimidius fuit pellucidus, imprudens expertus est, quoties ad pocula fuit invitatus, nullum ebrietatem sensit, dum modo lapide in poculo injecto ex illo biberet, quod superstitione minime tribuo, sed occultæ cuidam qvalitati nobis plane ignotæ. Postea vero per incuriam omissus est. Putant alij sylphes et subterraneos hominesne, an spiritus monticolas appellare liceat, metallis et gemmis ac idgenus occultis naturæ viribus gaudere, et a natura custodes earum qvalitatum designatos, a quibus quidam nostratium olim adepti sunt aliquas gemmarum species, quas peculiari virtute ornatas experientia docuit, ut castitatem servare, invisibilem fieri, inimicis placabilem, et quovis modo fortunatum gestantem reddere existimarentur, quæ omnia adeo nunc sunt ignota, ut, si sint, quod vix sperare licet, tanquam ceimilia<sup>1</sup> quædam ac abstrusa naturæ in occulto adserventur, et possessoribus tanquam religio est nullis patefacere præcipue his, quos putant physicarum rerum studiosiores. Fabula vulgi est, opilionem ad prædium Pijngvöll fortuito incidisse in lapidem philosophico simillimum, adeo ut quodcunqve vellet optatum ferret, putantem vero incantationem subesse, in lacu profundissimo Pingvallavatne fatuo fato submersisse. *Lausnarsteina* [r] quoque ad littora nostra appellant, qui foemoribus aut lateri parturientis alligati partum fælicitant; quin et alia plura genera gemmarum ac lapillorum terra marique prognatorum diverse alij enumerant. Mihi vero ista notasse sufficiat.

**Capitulum XXXI.** Ad puteolos aquarum fontiumque varietates, qui ex imis latebris terrarum prosiliunt ac profunduntur, redeo, siquidem illic quoque aliquid miraculi repperire mihi persvadeo. Dicti puteoli, ut fontes ac rivuli, variorum sunt generum. Nam alij sunt impense calidi, ut thermæ, alij tepidiores, alij frigidi et quidem frigidissimi. Omnes vero juxta materiam, quam in visceribus terræ perfluunt, sapores variant, et quidem thermæ ut sulphureum nidorem odorant, ita ex bitumine atque nitro saporem mutant. Sunt autem, quas dixi thermas, aliæ temperatiores, quæ semper et sensim ebulliunt, intra metas suas sese continentes, aut raro aut nunquam effluentes; si tamen diffuant, mediocri atque æqvissima derivatione id fieri consuevit.

<sup>1</sup>Thus, for cimelia.

Harum plæræque puram habent aquam, parum odoriferæ et frige-  
factæ vix aliud quam communem aquam sapiunt, nullo negotio  
lavacris saluberrimis attemperatæ. Aliæ sunt thermæ immodici  
atque intensissimi caloris, quæ vel perpetuo vel statis quibusdam  
horis violenter ebulliunt, evomunt, expuunt, quin et cum fragori-  
bus sæpius sese exonerant, quædam usque ad miraculum, ut  
terra circumquaque concussione sentiat tanquam in mediocri  
terræmotu, et aquæ in aëre ultra ac trans equum cum insessore  
fonti astantem longe lateque discutiantur et dispergantur, intacto  
homine et equo, qui ne guttulam quidem ejus sentit. Putantur  
quidam istorum fontium ad 8 ulnas et ultra aërem expuendo pene-  
trare; atque communiter omnes istæ aquæ sunt turbidiores, plane  
sulphurei saporis aut alius cujusdam mineralis, aliæ rursus tan-  
tum tepidæ, quæ, quod mirum est, hybernis frigoribus solent  
utcunque concalescere, minime vero refrigerari. Nec minus  
mirum est et observatione dignissimum, quod circa thermas im-  
pensissime effervescentes frigidissimi fontes et rivuli vulgo ut  
plurimum enascantur; quin imo nullum novi thermarum locum  
per totam insulam, qui non etiam frigida ubertim scateat fontibus  
diversissimis inter se distantibus aliquando ad passum uni-  
cum vel minus, quidam tantum pede uno aut altero sejunguntur  
aut disparantur, tanquam ex diversis venis unius ejusdemque  
capitis distillent, unde ratio facilis ad conficienda lavacra tem-  
peratissima patet fabricatis aquarum ductibus diversarum, vel  
ex vivo lapide vel cespite et cœno, longiusculis atque adæqvatis  
in terra vel sub eadem alicubi ad locum ipsum lavacri, quod vel  
ipsum manibus hominum excisum in lapide aut saxis construc-  
tum aut alio quovis modo in terra globosa affabre factum demon-  
strari potest passim, ut quantumlibet caldiores vel frigidiores  
aquæ per canales istos utiliter infundatur. In delicijs habentur  
apud nos ejus modi lavacra, et plurima extant in australi parte  
Islandiæ, in occidentali ac boreali rariora, at in orientis plaga  
plane nulla, propter sedes alpium puto, qui illic præcipue et  
maximo numero, sicut antea relatum est, demonstrantur. Præ-  
terea sunt fontes ac puteoli saluberrima scatentes aqua ad  
potionem veluti nata, quæ nulla vi frigoris læduntur, sed per-  
petuo sub apto cœlo sunt apertæ, etiam si gelu reliqua omnia,  
terras simul, aquas et maria penetret et quantitatem glaciæ 5  
aut 6 ulnarum altam efficiat; quodque magis est mirum, puteoli

tales ad æstivum solis calorem excellenter algent, brumali vero tempore quam aquæ reliquæ utcumque tepent magis. Sunt etiam fontes, qui sæviente gelu, nivibus et glacie fiunt quidem obnoxii, sed quando frigus ad huc intenditur summe, vi quadam naturali erumpunt. Alij contra vi frigoris adeo coërcentur et evacuantur, ut ne guttula quædam supersit. Præterea dantur quoque fontes varij tum coloris tum saporis, et quidam aliqui dulcamari aut quodam modo acidi, quos si extemplo ex fontibus haustos largius bibat viator, vertiginem quasi ebriosorum sentiat, necesse est, ideoque a cervicia tenuiore paulum distant, unde *aukjelldur* dictæ sunt; quod verum esse propria experientia cum comitibus credere persvasus sum; quod si eadem aqua longius a fonte deportetur, subito saporem amittit, neque propterea redditur insipida, sed tenuior tantum aqua carens fecibus; quod de locis alijs palustribus, vinum redolentibus, alijs comminiscuntur, fabulis propemodum accenseo potiusquam sanæ veritati.

**Capitulum XXXII.** Antrorum et speluncarum superius facta est mentio, quas iam utcumque describere attinet. Monstrantur enim in hac regione tam numero quam vastitate admodum horribiles. Aliæ laboribus hominum manufactæ, saxis inscisæ ac artificio miro elaboratæ repperiuntur speluncæ, fœno potissimum destinatæ nec non bubilibus et calis, quin etiam non inficior habitationi quasdam fuisse utiliter assignatas, quia tam artificiose preparatas vidi, ut continuo saxo vivo quasi sub unico assere obductæ extent, fenestris satis late patentibus exornatæ, tum intrinsecus paxillis, abacis, sedilibus quasi scamnis, cubilibus et lectulis perpolitæ, unde paradysi nomen sortitæ, tanquam loca munitissima adversus omnem tempestatum, procellarum, nivium vim, vel etiam hostium incursiones; qualis est, ut unum de multis exemplum adferam, in loco solitario, nunc non inhabitato, in australi plaga, Sóttarheller, quasi fanum quoddam seu templum, crucibus varijs exornatum et candelibus saxeis, quo concursus olim fuerat votivus grassante nocentissima peste, quæ nostra lingua *sótt* vulgari nomine dicitur, a qua immunes servatos cultores hujus sacelli annales quidam veterum non temere attestantur. Verum antra potius appellavero immania saxa naturaliter excavata secundum omnes dimensiones, ubi non homines sed monstra hominum, Cyclopes et Polyphemi, habitasse creduntur. Hæc non solum perviam faciunt terram ab una provinciam ad

aliam, etiam sub aquis ac fluminibus vastissimis, sed etiam stagna et lacus profundissimos continent, neque nostris temporibus visitantur propter terribilem monstrositatem. Nefarii quidam homines et civiliter mortui non raro illuc se conferunt, ibidemque diu latitant, latrocinij fere vitam sustentantes ad thermæ caldiore victualia decoquendo. Illic quoque habitare tröllones et alvos vulgus hominum opinatur, de quibus in sequenti capite pauca obiter addam.

**Capitulum XXXIII.** *Tröll* antiqua Islandorum lingua solebant appellari homines monstrosæ magnitudinis, quales hic loci quoque habitasse certum est, siquidem Gretterus noster, athletarum sui temporis fortissimus, octo ulnas proceritate sua exæquare creditur, cui similes et majores forte olim aliquando patria nostra vidit. Sed iam diu est, postquam istud genus hominum apud nos desijt, neque ante multos retro annos quisquam inventus fuerit, qui sesquiertiam ulnam superaverit. Vocabulum tamen *tröll* adhuc in usu est, quoties monstrosam quantitatem vel spiritus ipsi humanam figuram vafre inducentes, vel ipsi, si sunt, monticolæ corporei ostendant, quorum utrumque æqualiter ut libenter ignoro. In vivis vero sunt, qui eadem corpora vidisse se autumant, forma satis horribile ac cultu tantum non detestabili, fœminini potissimum sexus, quia aniculæ nostræ putant masculos esse defunctos ideoque propagationem defecisse. Quomodo autem vivant moles istæ giganteæ, curiosius non inquiri. Ovium profecto magnus numerus ad miraculum usque et myriades aliquot incolis diripiuntur, quarum nequidem exuvias aut ossa reperire licuit, nisi fere in antris istis abstrusissimis catervatim quasi manibus hominum coacervata. Hominibus semper sunt infesti sive spiritus sive gigantes isti, tenebras ut plurimum colentes. Sunt de iisdem sermocinationes variæ, quas hic inferre ridiculum magis esset quam verisimile, ac ideo illis non invitus abstineo. Sic fuerunt *tröllenn*. Sequuntur *álvar*, qui iam diu pro veris hominibus vulgo habentur, et iuxta nos in collibus et monticulis incolatum suum habere putantur, et iuxta vulgi sententiam similibus ferme exercitijs vivere ac duorum esse generum, alios *huldufólk*, quasi tectos homines, alios *líúflynga*, id est, hominum amatores aut sexui hominum benignos, fabulantur; utrosque generari ac tam maribus quam fœminis nostratium sexum illorum utrumque immisceri creditum est, ex quo concu-

bitu familiæ quædam natæ ut *Mókollsætt*, id est, familia de Mókkollo alfvo descendens. Priores illi, *huldumenn*, nostris invisi, injurij, inviduli, malefici ac nullo non neqvitiarum genere noxij putabantur. Isti vero posteriores operibus hominum faventes, easdem promoventes necnon qvavis fælicitate nostrorum gaudentes credebantur, utriqve mille technis ac infinitis stragemmatis instructissimi, nobis arte sua invisibiles, qvod haud difficulter credo. Aut enim necesse est, secundum qvosdam philosophos, hos esse qvoddam mixti generis inter spiritus et animalia, aut qvod verius imposturas et illusiones sathanicas, qvales sunt spiritus incorporati, qvos Græci *κοβαλους*, Germani Koboloos, Paracelsus Sylphes, alii aliud appellant, de qvorum victu, amictu, exercitijs, frugalitate, et potentijs tædet plura adferre, exempla tamen aliqva memoratu digna in sequentibus appendam.

Capitulum XXXIV. Ante aliquot annos parvulos qvosdam, tam pueros qvam puellas, surripere conati sunt monticolæ, qvorum alij semianimes et malitiose tractati, alij alio tempore penitus emortui nostratibus restituti sunt, alij tanqvam cathenis ferreis detenti (qvibus natura sua aut malo qvodam fato oculi adeo sunt lyncei, ut spectra conspectum illorum vitare nequeant) visi sunt. Tum vero alij nostratium paulo adultiores apud eosdem aliquot septimanas communi victu in collibus et intra monticulos, qvantum qvidem ipsis visum est, habitaverant, ut iam nihil dicam de his, qvi commercia et conversationem cum illis subdole ac nefarie communicaverant, tum qvi sine cibo et potu naturali jamdiu inter nos victitarant subterraneis istis virtualia subministrantibus ad satietatem idqve præcipue de nocte, cujus rei exemplum hoc anno præsentè 1638 in provincia Mýdal audire est. Addo fœminam qvandam in vivis esse in eadem provincia et vicino loco Fagradal, qvæ nunc adeo multos annos maritata illic habitaverat, lecto detenta propter aliqvam corporis debilitatem omnibus ignotam, qvia qvendam horum familiarem habere credebatur, nullo alimento sustentata multis, inqvam, annis, nisi lacte nigricantis vaccæ et generis ejus similiter atri coloris, et qvod album est lac harum pecudum exacte ab aliorum lactcinijs dignoscere fertur fœmina qvoad gustum et olfactum, nec non omnia domus suæ prudenter satis ac fæliciter sola procurare, etiam decumbens, monitu fortasse, uti fabulentur, monticolæ; sed



hæc omnia adeo incerta sunt et occulte aguntur, ut nemo possit veritatem rei penitus indagare. Neque igitur pro veritate vendito, sed quasi opinionem vulgi recito. Qvod autem de victu asserui, per omnia verum esse autumo, quantumquidem mihi ex relatione constare licuit, ac puto certè hic aliquas subesse præstigiæ dæmoniæ, quamvis me lateant.

**Capitulum XXXV.** Oblitus sum ferme balnei cujusdam nobilissimi, qvod in septentrionali parte Islandiæ unicum extat, non procul a villa Reykiahlijd (a quâ etiam non procul distant fodinæ sulphuræ veteribus celebratæ), ubi citra omnis aquæ usum in sterili tantum et exsucca arena lavare licet utiliter tanquam in sudatorio exoptatissimo. Hic perlatentes poros terræ et meatus venarum vapor calidus, idemque temperatissimus, exhalat, refrigerio tali accommodatus. Dominicula olim exstructa est in superficie terræ in arena plana ex petris tantum tanquam coassata, ubi duo homines simul ingrediuntur, si placet, et vestibis nudati in harena vel considunt vel decumbunt, ibidemque liberrime sese volutant et fricationibus arenarum commodius indulgent; quo facto paulatim extrahitur magna sudoris copia de singulis membris, quam arena leviter siccant ac, si remissior sit calor quam balneatoribus satisfaciât, vel manu [vel] bacillo subjectam arenam movent, ut calor optatus leviter evaporet. Deinde vero facile abstergitur sensimque sponte sua decedit; atque hoc modo arcana vi corporibus hominum peculiariter medetur istud terræ balneum, atque conservandam valetudinem apprime prodest. Et religio fuit antiquis antiquissima nullum hic balneare, quocumque tandem morbo corpus affectum fuerit, qui non rectius habeat, et qualemcunque sive relaxationem sive absolutissimam morbi curam sentiat, qvod plane superstitiosum non esse crediderim, sed occultis naturæ qualitatibus tribuerim. Extant quoque apud nos thermæ, quæ res quaslibet, si in aquas istas calidissimas immergantur, tanquam lapideo cortice obducunt, quale quid Plinius recitat de Surio Colchidis flumine et quibusdam alijs.

**Capitulum XXXVI.** Venio iamdemum ad hominum instituta et affectiones. Beneficio Divino singulari homines hæc terra nutrit, non solum quo ad corporis vires ac staturam alijs optime constitutis nationibus persimiles, sed etiam aliquos forma et figura excellenti et usque ad miraculum quoque robustos et laboribus ut plurimum aptos, natos et assvetos, liberalioribus et præ-

terea ingenio præstantissimos atque ad omnes fere artes tam liberales quam operarias habilissimo, quod vere annotavit in suis chronicis historicus incomparabilis præter alios, Saxo, et post illum multi, quibus hoc axioma fuit commune *Ruditatem morum ingenij dexteritate Islandos compensare*. Ne vero vanam gloriam patriæ nostræ hic venditare videar, ipsa mecum contestantur monumenta factorum heroicorum nec non ingenia præcellentissima nostratium, quæ plures Academiæ in Dania, Norvegia, Germania, Britannia &c. viderant non absque miraculo, quæ omnia cum nunc plerisque sint notissimæ, hic non ero prolixior, sed ad singularia quædam perlustranda digressionem faciam, siquidem illic admiranda quoque occurrere confido a manuarijs sive mechanicis initio facto. Vulgaria sunt opera fœniseiorum æstivo tempore et remigiorum hyberno maxime, sed pro diversitate locorum, quæ tamen a quibusdam mirabiliter administrantur, quia dantur etiam hodie, qui uno die tantum fœni desecant, quantum tres alii mediocriter quoque se habentes opere suo possunt exscindere, quod ideo in miraculo est, quod continenter id faciant laborum patientissimi. Ita inter remiges sunt alij, qui sua agilitate duos aut plures socios simul defatigare solent, idque sæpius. Tum alij alijs usibus domesticis singulari felicitate præ cæteris communiter serviunt. Oporteret enim bonum patrem familias omnes fere artes manuiarias callere. De ruricolis hoc dico, qui architecturam, ferrum domare, metalla quædam usitatissima utiliter fabricare, instrumenta tignaria præparare, lanienam, mercaturam et innumera alia solus exercere necesse habet, quorum singula singulari dexteritate a quibusdam administrantur. Piscium captura vere admirabilis est, quando piscator non solum reticulis suis utitur, quod vulgare est in profuentibus, sed etiam quando hamum suum in profundum maris cœca quasi sorte immergit ad 50 plus minus passus et inde sensim pisciculos extrahit, donec naviculam compleat. Alias quidem sed raro spe sua frustratur et vel nihil vel parum domum portat. Alias Deo liberaliter benedicente adeo miraculosa est piscium copia in alto maris simul atque ad quævis littora, ut etiam remigium impediat cohibeatque ac sine instrumentis manibus contrectari ac in naviculas cumulativè ingeri possint, qualis hoc anno præcipue multis in locis largissime apparuit. In stagnis vero, lacubus, fluvijs ac puteolis alijs quoque utuntur

piscatores instrumentis, ut hastis aculeatis, quibus salmones et truttas majores infigunt et extrahunt, minores vero laqueis prestant; tum etiam, quoniam aquæ sunt vulgo transparentes, duplici hamo utuntur balenarum pinnis ad hastulam alligato, quo quævis obvia facile comprehendunt. Atque hæ sunt artes maxime communes circa piscaturam, reliquas mille norunt opus excercantes, quas hic edocere supervacaneum videtur, quum natis exoticis ista omnia plane sint notissima. Alij multos inunculos<sup>1</sup> simul de unico rudente pendentes in alto mari relinquant, et post unam aut alteram horam, imo post diem unicum aut alterum, cum fœnore quærant, alias, ut sæpe accidit propter maris æstum et aëris intemperiem, plane amittunt.

**Capitulum XXXVII.** Neque solum minores pisces hoc modo adoriri nostrates didicerunt, sed etiam bestias maris quasi venari præsumserunt ausu non minus quam usu incredibili. Galeos quidem hamis majoribus non aliter quam pisciculos extrahunt, nisi quod necesse sit alijs ferramentis quoque hamum munire. Nam si istum deglutiunt, lineas sequi solent easque præmordendo cum hamo diffugere piscatoremque spe sua frustrare. Alias novum quoddam piscandi genus commenti sunt, nimirum quando hamum suum ferramentis, ut dixi, suis munitum, ligno 5 aut 6 ulnarum longo fune aut reste alligatum, ac in medio gurgite relinquant, ubi galeus, si adsit, prædam secutus inescatur nec potest lignum submergere, unde possessori, quocunque locorum devenerit, præda cedit. Balenas autem ferramentis aculeatis solent perforare ibidemque relictis et funiculo longiore ad 100 usque ulnas et ultra ad proram navis alligato, bestiam furere experiuntur, donec plane dirumpatur, quæ, donec vivit, cimbam miseris modis agitat post se ducendo et tantum non submergendo piscatoribus, quotquot navicellæ insunt, puppim petentibus; quod si contingat, ut bestia longiuscule erret et vel terram ipsam ab oculis nautarum intercipiat, funem secant et propter signum, quod ferramento incuditur, ubicunque mortua bellua littoribus appellit, victori sua portio cedit, fundi vero possessori sua ex præscripto legum, atque hoc venationis genus raro absque vitæ discrimine fieri notius est, quam declaratione opus habeat.

**Capitulum XXXIIX.** Artem quidvis fabricandi natura quibusdam indidit, licet alius in alio genere alterum excellat, quia hic

<sup>1</sup>Thus.

loci non assuefiunt homines usu quotidiano sicut in exteris nationibus ad singulas artes manuaras, sed libere quodlibet exerceunt.<sup>1</sup> Sic propria velut industria ferramenta contemperare quidam solerter didicerunt. Alij quoque sagittas manuaras et arcus vulpium nec non frameas, lanceas &c. proprio Marte nullo praeunte institutore promptius, quam sperari poterat, effecerunt. Alij scuptilia quævis etiam literaturam ignorantes affabre ducunt et celant ad quaslibet imagines objecta arborum, ferarum, volatilium atque adeo ipsarum literarum, denique quid non natura docuit, siquidem faber extitit in plaga occidentali, qui naviculam suis manibus condidit octo remis insignem, quos rotarum beneficio et funiculorum omnes solus dirixit naucerus in puppi sedens, atque hoc pacto vastos sinus permeare potuit aëre tamen silente,<sup>2</sup> ventis enim ac tempestatibus cimba talis necessario quievit. Audivi alterum quendam Daedaleam artem tentasse avicularum plumas et pennas colligendo atque alas subarcando veluti indumentum corpori suo adaptasse, et sine molestia volare potuisse etiam trans amnem Huijtaa i Borgarfyrde, cujus viri nepotes adhuc in vivis sunt. Neque id ipsum fabulosum neque ulla vi magica, quod putari poterat, factum est, sed arte tantum naturale. Adeo solertia sunt quædam nostrorum hominum ingenia. Vidi urinatore nostratium, qui non sicut alij natere solebat, sed tanquam piscis pinna et caudem, hoc est manus et pedes, agillime natando movit absque omni molestia adeo, ut quasi in aqua degere potuisset. Verum similia artificia, quæ naturam fere superant, alios docere, quantum audivi, vel plane nequibant auctores vel etiam prudenter noluerunt, ne quisquam forte aliquid simile infelicitè ac periculose tentaret. Sunt ejusdem generis plura, quæ brevitatis studiosus at conscius negligo. Est etiam inter nos hodie, qui columbam volatilem proprijs manibus ingeniose atque artificiose conflavit ignem quoque evoementem. Plura his adderem, nisi tempus me ad excellentia quædam ingenia hominum revocaret.

**Capitulum XXXIX.** Quis enim nesciat virum non solum vera pietate et solida eruditione præcellentem ideoque omni reverentia majorem, Dn. Gudbrandum Thorlacium, Holæ dioceseos episcopum nuper vigilantissimum, qui patriæ bono natus incomparabili ingenio atque industria eximia typographiam non qui-

<sup>1</sup> excereunt MS.<sup>2</sup> silerte MS.

dem primus invexit, quod viro consulari et jurisperito Otthoni cuidam Godschalchio, nomophylaci nostratium prudentissimo pariter ac æqvissimo, non sine magna laude tribuitur, sed et ipse proprijs manibus, quando ita opus fuit, resarcivit, conservavit, ornavit, et posteris suis sartam tectam servavit atque reliquit, quod sine magna admiratione inter gravissima ecclesiasticæ functionis officia efficere potuisse grata mente devote agnoscimus Deoque acceptum referimus. Nec minus Dns. Arngrimus, in omni literatura atque eruditione peritissimus, Islandiam nostram scriptis suis varijs ijsque doctissimis prudenter exornavit, detectis simul erroribus magnorum virorum, qui dente Theonino gentem nostram imprudenter et calumniose arrosunt. Tum vero vir insignis pietatis eruditionisque non mediocris domi at non in exteris absolutissimam medicinæ cognitionem addidit pastor reverendus Dn. Ottho Otthonis, qui multos, etiam ignotos exoticis quoque chyrurgis, immedicabiles morbos fælicissime hactenus ac solide curavit. Quid referam virum plebeium, cujus nomen ignotum utpote in aqvilonari parte habitantis, cui Deus et natura indidit affectiones corporis humani, ne dicam mentis quoque, ad ungvem callere, dicitur, earundemque curam domesticis pharmacis prudentissime administrare. Sunt præterea multi quoque alij, etiam inter prudentes fœminas, quibus peculiarem solertiam ac industriam ex ipsa natura inesse res ipsa loquitur, adeo ut vel cimbarum directores, vel astrorum ortum et occasum observent, tempestates futuras non segniter prævideant atque præsagiant, et iam diu longa excercitatione docti fluxum ac refluxum maris in varijs locis a priore statu exorbitantem argumentis manifestis edocuerint, quod varietatem locorum alias submersorum, alias exsiccatorum pro diversitate impetus fluctuum causari credo.

**Capitulum XL.** Fœminæ vero, quibus hoc fere solis, non autem maribus, concreditum est, ut alimentaria tractent et ad usus quotidianos præparent, dici vix potest, quanta alacritate et insigni varietate, quæcunque inter illas sunt nobiliores atque liberaliores, rem administrent, non solum ex lacticinijs innumeris, sed etiam ex carnibus animalium pariter ac piscium cum jusculis suis non aspernandis, sed etiam ex terræ fructibus et domestica farina, cujus nunc ferme oblitus sum. Nascitur enim spontaneum quoddam frumentum quotannis copiose in australi

plaga insulæ in provincia Medalland præcipue, sed et alibi quoque, tritico simile frumentum, quod resecant incolæ annuatim et sedulo arefactum mola subigunt et foeminæ postea panibus atque pulmentarijs utiliter aptant, quæ, quantumvis terrei saporis aliquid habeant, eo quod non seruntur, tamen frugaliter atque ad satietatem alunt. Solent etiam foeminæ nostræ herbas seu gramina quædam singularia, tam in montibus quam colliculis etiam littorum nata, decerpere et colligere ac ad solem arefacta manibus suis conterere, ut farris cujusdam similitudinem induant aut vicem obeant istamque farinam qualemcunque pulmentarijs suis immiscere, ad panes vero plane est inhabilis atque inutilis. Neque procul abest a miraculo, quod apud nos repperiatur foemininum genus aliud, castitatis nota adeo præclarum, ut virgines plurimas easdemque pientissimas insula foveat, quæ nuptijs nunquam consenserunt, sed quasi perpetuam virginitatem solo pietatis studio sibi sunt pollicitæ; aliud prolificandi<sup>1</sup> feracissimum, adeo ut in effœta quasi senecta uterum gestare inveniantur usque ad annum 50 communiter et quædam ultra 60. Matrona quædam nobiliorum genere nata etiam nunc superstes est, quæ 23 parvulos de suo utero sola enixa fuerat, gemellos atque tergemellos aliquoties pariens. Atque ita, quæ sunt præcipue notatu digna, hujus insulæ perstrinxisse videor miracula. Cætera, quæ satis multa esse novi, alijs relinqvens, quibus id, per occasionem et quia sunt longe supra me eruditione præcellentiores, abundantius et excellentius facere licet, lectorem interim horum, utcunque sunt æqui bonique, ut consulat atque in partem meliorem interpretetur, studiose ac afficiose rogatum volo.

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#### TITULI CAPITUM.

1. De situ Islandiæ ad elevationem poli.
2. De glacie boreali aut Grönlandica cum adjunctis.
3. De meteoris miris et varijs et rore mellito.
4. De terræmotibus et ignium eruptionibus ijsdemque diversis et horrendis.
5. De quasi meteoris in mari.
6. De portentis fluminum.

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<sup>1</sup>prolificande MS.

7. De monstribus in mari.
8. De piscibus grandioribus seu animalibus oceani.
9. De minoribus etiam quasi animalibus.
10. De pisciculis minusculis maris.
11. De minutulis piscibus fluviatilibus.
12. De avibus præcipue domesticis.
13. De adventitijs seu æstivalibus aviculis.
14. Opinio de hybernatione avicularum, ibidemqve de Áradalis.
15. De avibus marinis.
16. De insectis volatiliis.
17. De reptilibus insectis.
18. De animalibus terrestribus.
19. De feris.
20. Designatio præcipuarum alpium, stagnorum, fluviorum ac sinuum in Islandia.
21. Appendix superiorum.
22. De insulis primarijs circa continentem habitatis.
23. De insulis Westmannorum singulariter.
24. De graminibus et herbis.
25. De fructicibus et radicibus.
26. De arbusculis et arboribus.
27. De quibusdam locis notabilibus.
28. De admirandis fossilibus.
29. De metallis.
30. De lapidibus et gennis.
31. De puteolis et fontibus varijs.
32. De diversitate antrorum et speluncarum.
33. De subterraneis gigantibus et hominibus.
34. De eorundem miraculis.
35. De balneo arenario nobilissimo.
36. De hominum indole et institutis.
37. De balenarum venatione.
38. De artificialibus admirandis.
39. De ingenijs solertissimis.
40. De operis foeminarum ac ibidem de farre Islandico.

Explicit libellus ad Calendas Majas.

**NOTES.** **Cap. I.** Christian Sörensen Longomontanus (1564-1647), one of Tycho Brahe's pupils; he was professor of astronomy in the University of Copenhagen, and author of works on astronomy.—Hans Nansen (1598-1667), mayor and president of Copenhagen, was one of the directors of the company which had a monopoly of the Icelandic trade, and he visited Iceland several times. In 1633, he published his *Compendium cosmographicum. Deter: En kort Beskriffuelse offuer den gantske Verden. Desligesle noget om Siøen oc Siøfarten*.—Tycho Brahe (1546-1601), the famous Danish astronomer, gathered students around him on the island of Hveen, where he had his magnificent residence and observatory. Bishop Oddur Einarsson studied there with him before 1586.—Peter Apianus (i. e. Bienewitz; not Appianus as the MS. has it), a German astronomer and mathematician (1495-1552). He was the author of a *Cosmographia* which appeared first in Landeshut, 1524, and subsequently went through numerous editions. He gives the geographical position of Iceland as follows (I quote the edition of Antwerp, 1553): "Medium eius 7.0—65.30 | Harcol ciui. 7.40—60.42 | Thirtes ciui. 5.50—64.44 | Nadar ciui. 6.40—57.20." In all the editions I have seen (Antwerp, 1553, 1574, and 1584) there is added Gemma Frisius' (1508—ca. 1555) description of Iceland.

**Cap. IX.** The *Könungs skuggsjá* has a description of the *hafgufa* (see Munch's ed. of 1848, p. 32; cf. also Fritzner's *Ordbog over det gamle norske Sprog*, 2d ed., sub voce), and the author must have known that work. The story about Þangbrand's celebrating a mass on the back of such a monster is otherwise unknown, and it is clearly a borrowing from the saga of St. Brandan (see *Heilagra manna sögur* I, pp. 274-275). In later Icelandic folk-lore a monster of that kind is usually known as *lyngbakur* (cf. Jón Arnason, *Ísl. þjóðsögur* I, p. 631).

**Cap. XII.** Torfi Þorsteinsson was minister of Gilsbakki in Hvítársða from 1588 to 1622.

**Cap. XIII.** The references to (Flavius) Josephus' *Antiquitates (Judaicae)* and Petrus Pomponius I have not been able to identify.

**Cap. XXII.** The *kálgrasi* referred to is what is now known as *skarvakál*, *Cochlearia*.

**Cap. XXIII.** Jens Hesselberg, the Danish merchant, is mentioned in Icelandic sources especially in connection with the redemption of the Icelandic captives in Algeria, but his activities in fortifying the islands I have not seen mentioned elsewhere.

**Cap. XXVII.** As to the tree near Stafafell, cf. the tale about Reiðar-ártindur, *Ísl. þjóðsögur* II, p. 66.

**Cap. XXX.** In connection with the author's account of himself and his brother as having collected stones while traveling with their father, see the tale about Bishop Oddur and the "stone of life," *Ísl. þjóðsögur* I, p. 657.—About *lausnarsteinar*, see *ibid.* I, p. 649.

**Cap. XXXII.** In this chapter the author seems to have particularly had in mind the caves undir Eyjafjöllum, a district he knew well, having resided there for several years. One of them is called *Paradisarhellir*; (cf. Brynjólfur Jónsson's article on the caves there, in *Árbók hins Ísl. Fornleifa-félags*, 1902, pp. 24-29). A cave near Hítardalur is called *Paradis* (cf. *Ísl. þjóðsögur*, II, p. 33).—The author's explanation of the name of *Sóttarhellir* is at variance with the one given in *Ísl. þjóðsögur* II, p. 97, although another reference to it, *ibid.* I, p. 185, seems to imply a different reason for the name.—For caves inhabited by bandits, see *ibid.* II, pp. 104ff.

**Cap. XXXV.** See Pliny's *Naturalis historia*, lib. II, 106.

**Cap. XXXVI.** The quotation from Saxo's *Danica historia* is from the preface. The passage is as follows (in the ed. of Frankfurt-on-Main, 1576): "Nec Tylensium industria silentio oblitteranda: qvi cum ob nativam soli sterilitatem luxuriæ nutrimentis carentes, officia continuæ sobrietatis ex-



ercean, omniaque vitæ momenta ad excolendam alienorum operum notitiam conferre soleant, inopiam ingenio pensant."

**Cap. XXXIX.** On the printing and publishing activities of Bishop Guðbrandur (1542-1627), Oddur Gottakálfsson (ca. 1514-1556), and Arngrímur Jónsson (1568-1648), see *Islandica* IX.—Oddur Oddsson (cf. above p. 28) was minister of Staður in Grunnavík 1602-18, of Reyðivellir 1618-42, and died in Skálholt 1649. He wrote a medical manual (AM. 700a, 4<sup>to</sup>; AM. 191b II, 8<sup>vo</sup>), essay on chronology (AM. 732aV, 4<sup>to</sup>; AM. 18r, 8<sup>vo</sup>), on herbs (AM. 190, 3, 8<sup>vo</sup>), and poems (fBf. 649, 8<sup>vo</sup>), etc.; he also translated the Book of Job (Gl. Kgl. Sm. 3377, 8<sup>vo</sup>).

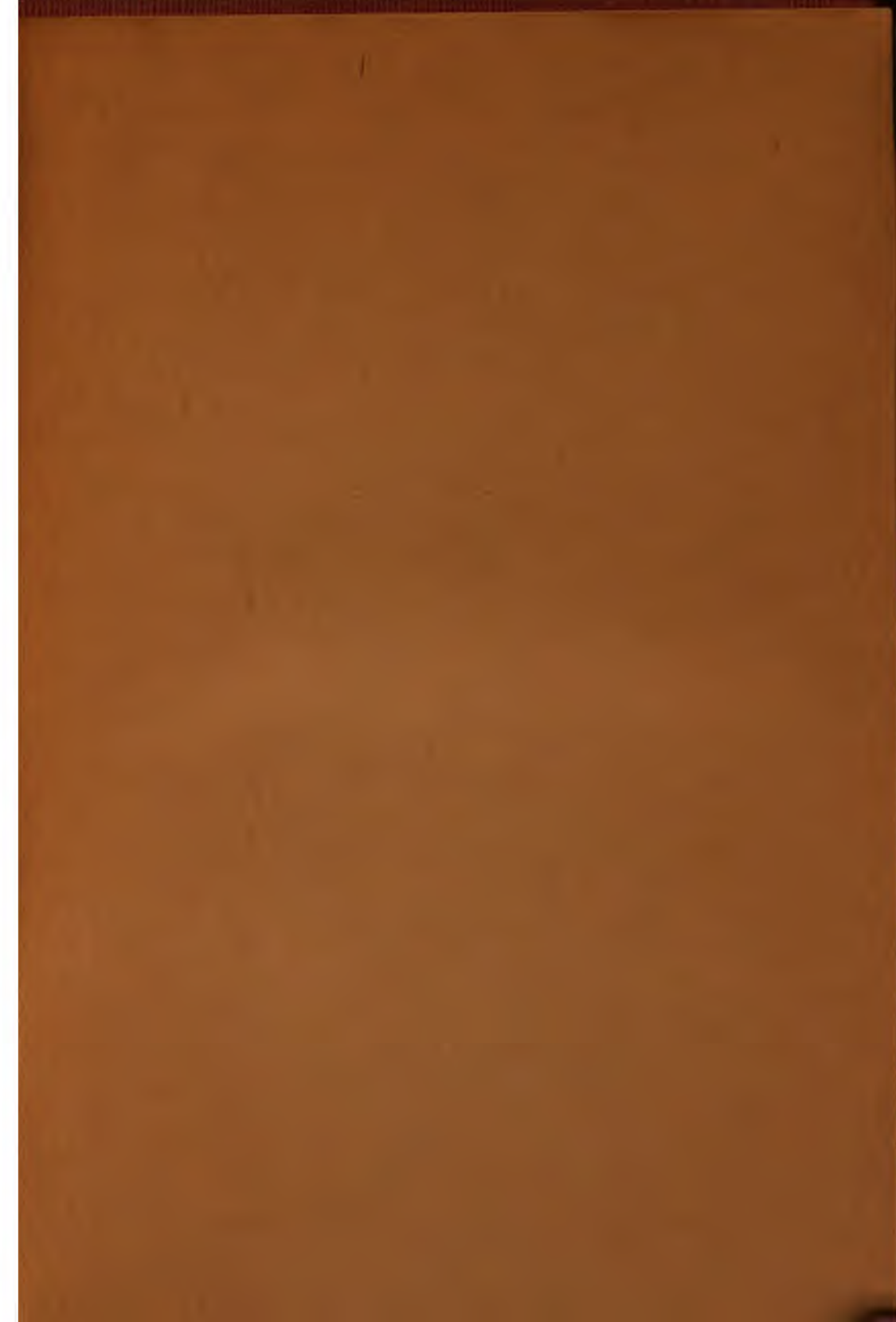
**Cap. XL.** The "tritico simile frumentum" is the *melgras*, *Elymus arenarius*. On the use of it, see S. M. Hólm's treatise in *Rit þess ísl. Lærdómslistafélags* I-II, 1781-82, pp. 26-60, 139-167.

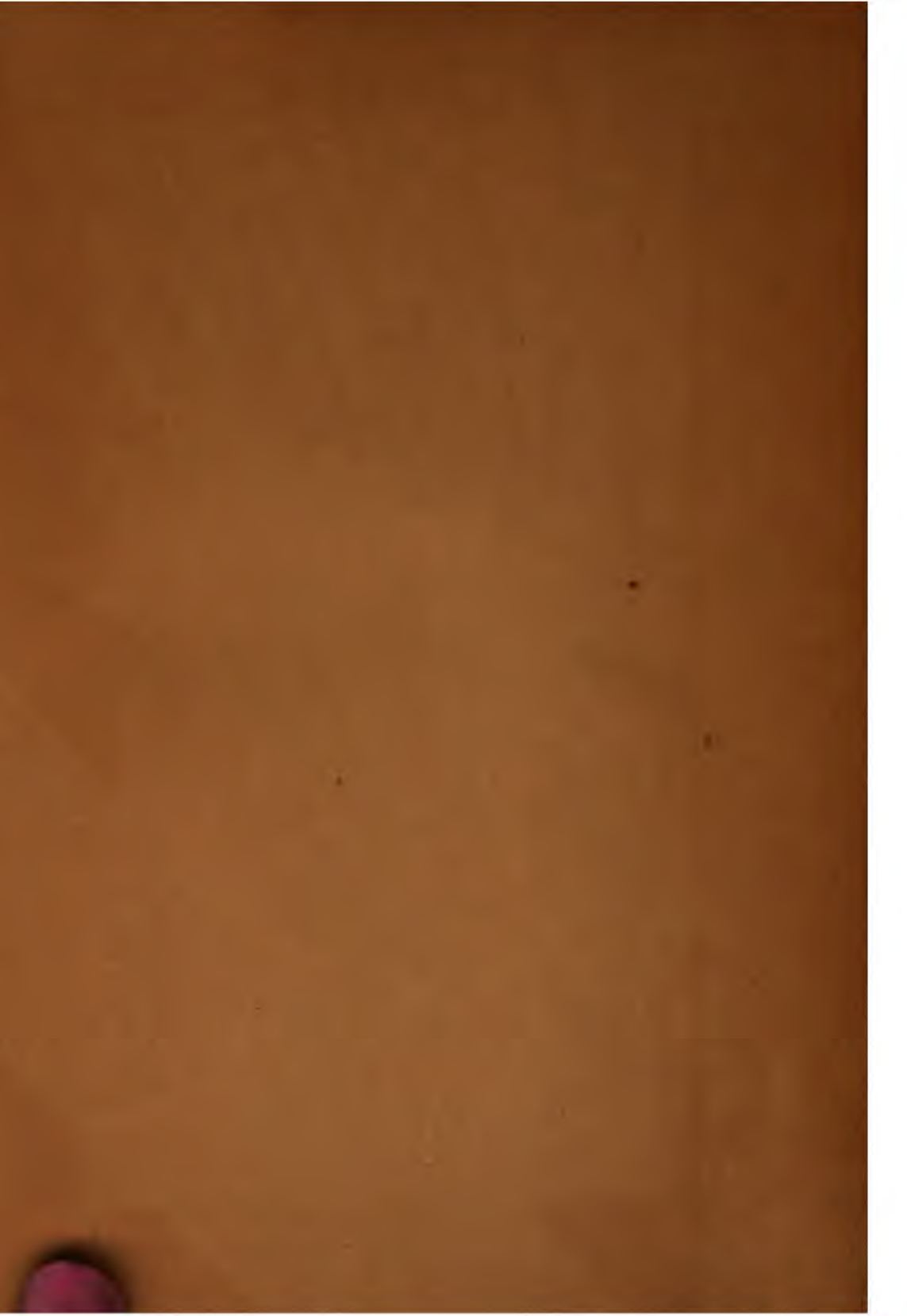
### CORRIGENDA AND ERRATA.

- p. 24, l. 11 : *for* æqvaret *read* æqvaret  
 p. 34, l. 37 : *for* plerunqve *read* plerumqve  
 p. 36, l. 13 : *for* criniti. Item *read* criniti, item  
 p. 36, l. 14 : *for* forma. Tum *read* forma, tum  
 p. 36, l. 16 : *for* vilesunt. Capræ saltantes, *read* vilesunt, capræ saltantes;  
 p. 36, l. 38 : *for* maxime. *read* maxime :  
 p. 42, l. 10 : *for* Illæ [*thus in MS.*] *read* Ille  
 p. 45, l. 16 : *for* totuis *read* totius  
 p. 47, l. 38 : *for* marknútur *read* marhnútur  
 p. 48, l. 24 : *for* pisciculi [*thus in MS.*] *read* pisciculos  
 p. 59, l. 25 : *Add*<sup>2</sup> *after* tantavia  
 p. 63, l. 25 : *for*<sup>1</sup> *read*<sup>2</sup>  
 p. 67, l. 10 : *for* qv *read* qvæ  
 p. 75, l. 29 : *for* Mýdal [*thus in MS.*] *read* Mýrdal  
 p. 79, l. 12 : *for* dirsxit *read* direxit  
 p. 79, l. 21 : *for* naturale *read* naturali









[illegible]

Division

